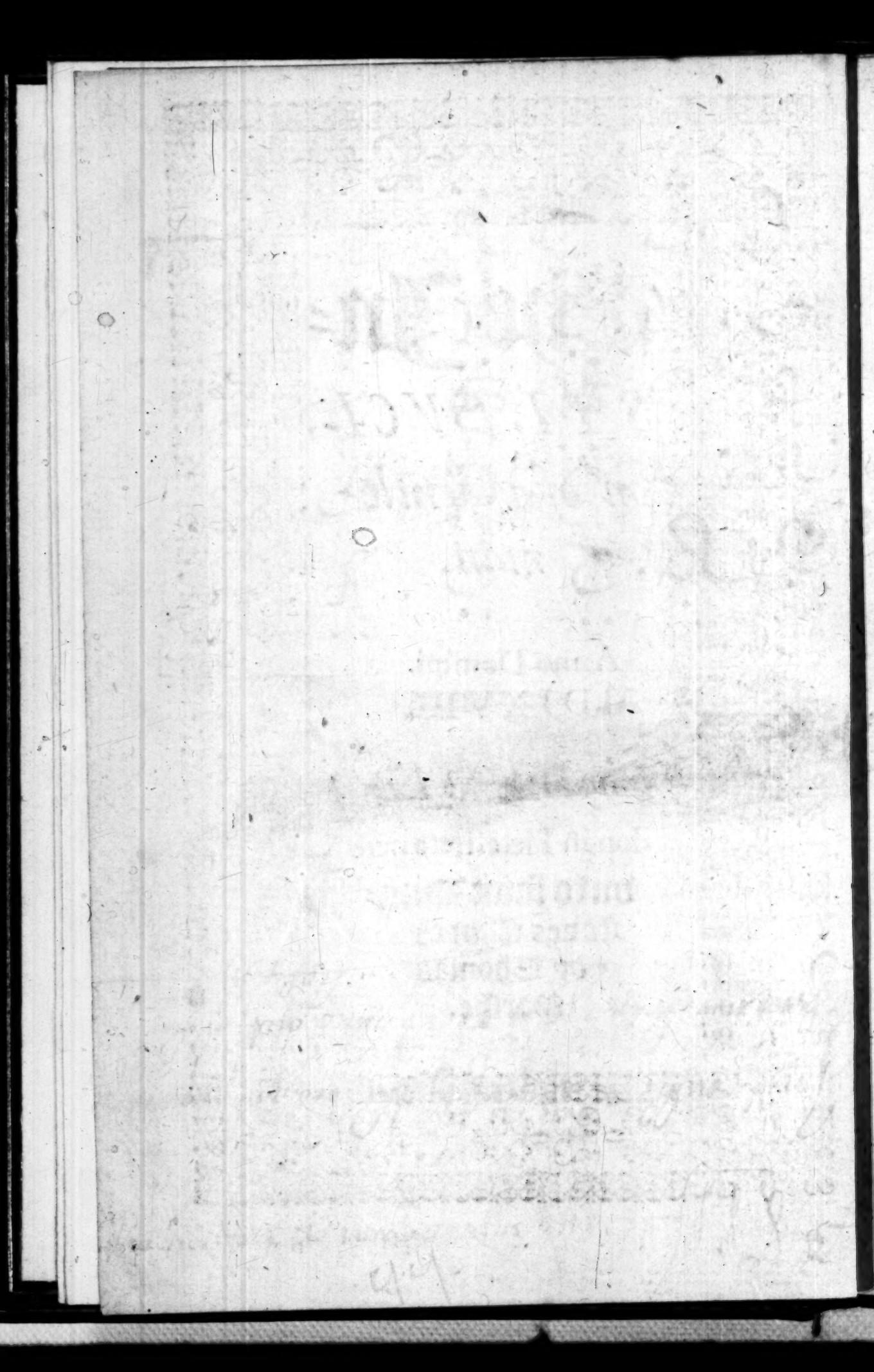


The In-  
STITVCI-  
on of a Gentle-  
man.

Anno Domini.  
M.D.LXVIII.

Imprinted at Lon-  
don in Fleetstrete neare  
vnto saint Dun-  
stones Church  
by Thomas  
Marshe.



To the right honorable  
the Lorde Fitzvwater Sonne  
and heire to the Erle  
of Sussex.



Rytinge a Booke  
for Gentleme because  
it treateth of such thin-  
ges as oughte to bee  
founde in theym , I  
thought it also there-  
wyth conueniente to  
dedicate the same vnto some noble man  
descended of a noble line , and inclined  
to seke the knowledge of worthy feactes,  
Thus emonge others of nobilitie, as wel  
for that I haue receiued by report, as that  
whiche I haue partelye sene, I thoughte  
none more lykinge vnto me then youre  
lordship, to whom I might presente the  
fruytes of my labour, whiche though they  
be but smal, yet may they be made greater  
by accepting the good wil of him whiche  
both present the same: so that the mind of  
man entrycheth the value of every thing,

\*.ii.

and

## Of the Booke

& not the greatness therof. And for because  
in matters of learninge great volumes  
are of little price, unlesse the ihings therin  
written be of them selues worthy, therfore  
I thoughte god rather to wyte sum litle  
booke of rare tytle, then to make a greate  
volume of common matter. And when I  
considered that handycraftmen in these dayes  
do stand much in the estimacion of their  
degres, and seke both the maintenaunce &  
profit of all those that be mecaniques like  
them selues, the Shomaker strluing with  
the Currier, the Currier with the Tanner,  
the Butcher with the Brasier, the Chaun-  
deler with the Cooke, eche one hauing w  
the other great debate for the upholdinge  
of his occupation, fearing lest by negligēce  
or oversight his facultie might decay, me  
semed then that noble men descended of  
approued gentry, knowē to be y offspring  
of worthy antitours & Gentlemen, ought  
to buyld gentry vp agayne, whiche is (for  
frosh) soze decayed, & falne to great ruine:  
Wherby such corruption of maners hath  
taken place, that almost the name of gen-  
try is quenched, and handycraft men haue  
obtayned the tytle of honour, though (in  
dede) of them selues they can chalenge no  
greater

## The Epistle

greater worthynes then y spade brought  
vnts their late fathers: but finding fewe  
& feble tenauntes in the house of worthy  
fame, these base sorte of men haue easelys  
entred therin, & at this day do beare those  
armes which wer geuen vnto old gentry,  
as a perpetual remembrance of their wort-  
hy dedes. Therefore forsomuch as slepe  
once passed cannot be unslept againe, the  
negligence standeth to be amended by bet-  
ter waking, and that eche noble and Gen-  
tlemā hereafter be more vigilant in their  
estates, endeuoring themselves to repaire  
by vertue, that whych by negligence hath  
falne to decay, and by their noble dedes to  
recouer againe that whych gold could not  
bie at thands of their worthy predecessors.  
Partit zeale my Lorde hath caused me to  
wryte this booke, called the institucion of a  
Gentleman, wherein I rather shewe my  
selfe willynge thenne able to declare a-  
nye meane wheareby the decayed ho-  
noure of Gentlemen maye bee restored  
to his former state. So that I perceyue  
the greateste parte of helpe standeth in  
noble menne, in suche as youre Lordes-  
shyp is and others, who be inheritous of

## The Epistle.

the Grounde where the house of worthy  
Fame was wonte to bee buylded: frome  
whence righte nobilitie tooke hys syrte  
oryginall. And for because in buildynge  
vp agayne this house of worthy Fame,  
manye men must beare office beside the  
maister Masons and chiefe Carpenters,  
I haue therfore on my part (in wrytinge  
this booke) molte wyllyngly begunne to  
beare morter, so cary tyle, and do such o-  
ther smal offices as belong to the repa-  
ring thereof, referryng the greater per-  
fection of building to workemen of more  
micht and better skyll. And when thys  
house shalbe well repayred and stande in  
good pointe, yet the charge resteth styl  
in nobilitie to maynteyne and vpholde  
the same: and alwayes forsee that no vn-  
worthy man haue his dwelling therin.  
Which thing when other shall perceiue,  
and se that none but menne of priuce are  
there receyued, then wil the vnworthy be  
ashamed to presume to approche or draw  
nere therunto. Also they shalbe taughte  
therby to understand that þ house of wor-  
thy fame is an habitaciō wherin dwelleth  
nobilitie, and not obscuritie: neuerthelesse  
noble and gentle men must diligently la-  
bour

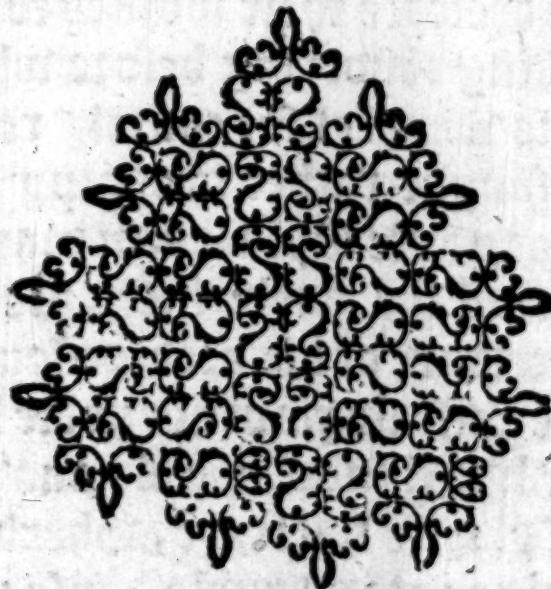
## *The Epistle*

boure to excell others in vertues, or els  
there wil rise comparison of worthynes;  
as why shold not Pan aswel as Apollo?  
which thing hath bene the greatest cause  
of the ruine wherinto gentry is falne. For  
the negligence of hem which shold haue  
ben worthy, incoraged the vnworthy to  
take vp that whiche the other let fal: thus  
as gentry hath wounded himselfe by mis-  
gouernauice, so if he seke not to redresse  
his owne harme, that which is as yet but  
decayed, is like to turne to vtter confusio.  
Then shal worthy fame cease to pronouce  
those things which vertue hath glorifyed  
in the best sort of men from þ beginning.  
It hath bene of longe time the maner of  
writters to dedicate their workes to noble  
men, nothing considering before whether  
their works were fyt for courtly reading  
or no, but sought rather to occupy much  
tyme in eloquent Epistles, in prayslings  
the parsonage of the noble men, pronoun-  
cing the honoure of his predecessours, de-  
claring the genealogie of his noble house,  
with other like things, hardly avoydinge  
the note of playne flatterye, wherby such  
me haue falne into a double abuse: thone  
in geusing vnto noble men such presents

## *The Epistle.*

as are vnsit for their parsons, in the other  
they abused themselves: for of al coloured  
things flatery is sonest espied. To auoyde  
these two blemishes, fyrt I trust I haue  
not crepte nerer the prayse of any manne  
then this worþines shalbe able to declare,  
in thother poynte the matter of this  
ooke is of such effect that it pertay-  
neth rather to Gentlemen then  
to any others: and therfore  
it cannot be  
vnmete for your Lordships  
readynge.

**FINIS**



# The Prologue of this Booke.



Alust in his booke called the battayle of Iugurtha, writeth y  
it is the propertie of man to la-  
mente and bewaile the shor-  
nes of this present life, whiche to doe is a  
very vaine thing (saith he) for that no man  
may in shorste time do worthy dedes and ex-  
ercise himselfe in vertue. By this saying,  
I learne that no man oughte to passe his  
time in Idelnes, because in man are only  
the frutes of wel workinge, and in no o-  
ther creature: this considered I thoughts  
sunewhat to write, and so it fell to my re-  
membrance that in these our daies, more  
then euer hath ben in times passed, an in-  
ordinate disdaine amōg most sortes of par-  
sons hath risen, in that one sort of men can  
not stand contente with the state & degree  
of an other. The high degree almost con-  
tempneth the lower sort, the low degré los-  
keth to compare with his superior. The  
higher sort inflamed by the opinio of their  
gentrye, their noble auncitores and aun-  
ciente houses, looke for that cause to bee  
obeyed and reverenced of all menne.

Thus

## The Prologue

Thus most mendesire þ title of worship,  
but few do worke the dedes that unto wor-  
ship apperteyne: yea the marchantman  
thinketh not hymselfe wel vised vntes he  
be called one of þ worshipful sort of mar-  
chants, of whom the handicraftman hath  
taken example, & loketh to be called mas-  
ster, whose father and graundfather wer  
wont to be called goodmen. Thus through  
the title of mastershippe most men couet  
to clymbe the steppes of worshippe which  
title, had wonke to appartayne to gentle-  
men onely, and men of office & estimacion  
I therfore according to my smal skil (not  
challenginge to do the thing clerky, but  
rather geuing others occasions to amend  
the same) haue wryten this litle booke cal-  
led *The institution of a Gentleman*, & do ther-  
in describe such a man as may be worthie  
to be called master, not leauinge undecla-  
red the blindnes of those whiche thinke  
them selues Gentlemen, onelye because  
their fathers and auctoures did descend of  
noble houses: Neither unreprehended is  
that ignorance of those menne whiche  
in their opinions wil not allowe anye  
difference of parsons, as one manne to  
be better then an other: wherin they shew  
them

## *Of the Booke*

them selues voyde of knowledge, as the man is voyde of grace whiche wylsheth no ordre of obedience in a common wealthe to be obserued . Herein is also declared who is gentle, and who is vngentle : what offices , condicions, qualities and maners oughte to bee in a gentleman, & how he shold differ from other sortes of men, as wel in condicions and behauor as also in apparel, & ornaments to his bodye belonging, not leauing vnreherised what games & pastimes be fit for a gentle man & how they ought to be vsed Finally of honore & worship therin is sumwhat reherised of which no man is worthy but he that by his dedes deserueth the same:thus with a little discourse agaynst Idlenes & comendacion of reading of historyes v booke endeth, desiring the Readers of the same to vse with me the ordre of an archer, whiche when he teacheth an other to shewe, & that his scholer doth never drawe cleane, lose wel his arrowe, nor shoteth home to the marke (whiche things be al dispensible in an Archer) then doth v master take out of his scolers hāds v bow, & saith thus:draw thus,lose thus,hold your fozehand &c So then shoteth v master archer & in shooting  
(by way

## The Prologue

(by way of teaching his scholer) he hitteth  
the marke, or at y least shoketh very nere.  
Euen so readers if ye shal se any thing in  
thys booke which is not wel applyed, wel  
placed or streyghtlye pretended at, it shall  
then be much your prayse rather to amēd  
it in doing better, then to dispayse y same  
by your opinions, and say thus it shold be  
don, as many do now in these daies quicke  
of reprehencion and slow of amendment.  
Whiche thing ought never to be founde in  
the lyfe of a Gentleman. For no man (saith  
Tully) is blame worthy, in whom there  
appereþ any sparke of vertue or wel do-  
ing By thys I trust although to purchase  
no glorie, yet to stande free  
frome blame, and so to  
thinke my laboꝝ most  
happely be-  
stowed.



**FINIS.**

# The Institucion of a Gentleman.



O treate of the creation of man, it nedethe not any other help then to read the beginninge of the holg Bible, wher in we be sufficiently taught what man is, of what mater and substance he was at the first made, who was the first man: & what the discent of man hath ben since that time we shal fynd by ages & Monarchies suffisiently declared. Ther shal we also find many eraples whrch declare unto vs in what miseries man is in the world wrapped, as in sundrye sorrowes, dayne lyes, cares, sycknes, & oftentimes sodayne death. Like myse to our comfort we may lerne the everlaing felicitie whrch is for vs prepared in the world to come. Thus it stādeth nedeful to declare that as we descende all of one man, so fynde wee no distinction of manne, as to say there be any mo kindes of menne then one onelye : takinge all oryginall and begynninge of the firste man called Adam. Yet we fynde that ther wer

## *The institution*

were divers vocacions, degres, offices, & authorities of men: as Kings & Princes, Bishops, Civil officers, & men of al other vocacions, from the highest to the moste simple & lowest of degre. So now it commeth to purpose to speake of gentlemen, which is the whole matter of this Booke, answering to this old obfition of the commune people. When Adam delued & Eue span, who was then a gentleman. Therbe many of to grosse vnderstanding y they thincke to confounde a gentleman when they aske of him this question. To whom it may be said, that somuch grace as Adam our first father receaved of god at his creation, so much nobilitie and gentry he receyued. And to vnderstand perfectly how and after what demeanour Adam behaued himselfe, or howe he directed the order of his life, the wytnesses I thinke in that behalfe are farre to seke: whose behavour if it wer good and honest, then was he the first Gentylmanne, euen so much as the fyrest earthly follower of vertue. But yf ther wer in him no such vertue, then was he the first gentlemā in whom vertuous and gentle dedes did first appeare. Lhus it appeareth that gentylmenne  
toke

## of a Gentilman

toke their beginning of gentle dedes. But  
to knowe who was the firsste gentleman,  
ther is no nerer way then to search auncient histories, and by them to understande  
who did the first gentle dede and that kno  
wen (as I thinke) such one ought to be cal  
led the first gentilman. And inlike maner  
he that did the fyrest vilanous daede to bae  
called the first vilayn: so shal it be answer  
to thos: which would confounde the auncient name of Gentry, thinking it a hame  
without an office, as who say a treē maye  
be properly called a treē without bringing  
forth of liuely braunches and fruities, els  
wer it not a treē but soz rather a stock or  
dead blocke: no more wer men at the firsste  
called gentle in vaine, as if we do allowe  
him in the phrase of our langage to be cal  
led a churle y wōrketh vnthankful dedes,  
then must he be called a gentilmā whiche  
wōrketh gētle dedes. No man can justly  
injoy this name whiche hath in him leude  
behauour or vnhonest condicōns: although  
he haue therwith annered the valiaunce of  
Alerāder or if he be sonne to the greatest  
duke in *Europa*: neyther can hee deserue  
place or estimacion aboue others unlesse  
by the worthynesse of hys condicōns,

he

## The institucion

hee deserue the same. Diodorus siculus in  
his firste booke of Antiquytyes writeth  
that ther was an aunciente Cittie among  
the Grecians called Asty , whiche the  
Atheniens did affirme to bee founded by  
the Egyprians , and builded after their  
manner , in this wyse: It was deuided in-  
to thre partes. The first and principal de-  
gre therof was a place ordyned for their  
gentlemen ( called nobles) which by their  
lernyng and knowledge excelled others, &  
wer for that cause thought worthy of grea-  
ter honour: like as among the Egyprians  
their priestes were chiefly esteemed. The  
seconde degree was for suche as applyed  
themselves to the knowledge of armes, to  
whom there were landes and possessyons  
allowed, to the intent they shold at al ti-  
mes be readye to stande in the defence of  
their countreye, Iske vnto these wherch in  
Egypt did enjoy lands because they shold  
find souldiers in their warres. The third  
degree was of comune people handicraft-  
men, & such as by bysing & selling ministered  
necessaries to the Cittie Thus pouethe  
that Gentlemanne haue bee ne in auncien-  
te tyme of greater wourthynges and  
estymacyon thenne anye other sortes of  
men,

## of a Gentilman

men, and that by their wourthyngesse they haue had the hyghest place aboue all others: and in respect of theyz vertues, they had the title of nobilitie geuen vnto thent, because they were in knowledge more worthy then the rest. And by thys it is manifesse that they claimed not nobilitie of their elders vntes that noble dedes appered in themselues. These noble men after the time were called *Generosi*, that is to say Gentil, good of propertis and condic'on, euен so much as the latins do aptly allow good trees to bee called *Genrose arbores*, as muche to saye gentle trees, trees whiche of tall and rellise do bringe forthe good frute.

Then if trees for bringing forthe good frute be called gentle trees, men in like manner whiche bring forth good condicions ought of right to be called Gentlemen, also in our tongue we use a word called gentle mal'y, as if a man do me a benefit or pleasure, we comonly say he dyd me a gentle manly tourne. Thus we maye see that gentlemen do come of gentlenesse, without the whiche they lose biterly that name and may be called gentle vngentle as hereafter shalbe more sayde therof, thyn-

## *The institution*

Byng it not unmete to reherse the opnſiō  
of Chaucer, whose knowledge as it was  
in all thinges greate, so semeth it in this  
poynt muche allowable, and verye profit-  
able to all those whiche will learne to  
knowe the ryght institution of a gentle-  
man: his wordes are these.

**Chaucer** Lo who that is most vertuous alway  
þyngc and apart, and most incendeþ ap-  
To do the gentle dedes that he can,  
Take hym alwates for the greatest gentleman,  
Here may we se how that gentry  
Is not annexed to possession:  
Sithes folke do not the operacion  
Alway as both the fyze in his kynge,  
For God it wot men may full often fynde  
A Lord's sonne don shame and bylany,  
And that he will haue a prapse of his gentry,  
For he was borne of a noble houle.  
And had his elders noble and vertuous,  
And nill him scise doo no gentle dedes,  
He follow his gentle aunitor that dead is  
He is not gentle be he Duke or earle,  
His vilane sinfull dedes maketh a churle.  
Then am I gentle when I begyn,  
To lyue vertuously and leue syn.

There agreeth with this opinion an  
Italian writer called John Bocace, whi-  
che writheth a booke in hys langage, na-  
med

## of a Gentleman

med in Frenche, le Decameron de Bocacce, in whyche booke although there be muche abounding of lascivious and wanton matter, yet therein some morall examples are to bee learned: and as he toucheth manye abusis by waye of reprehencion, so semeth he to rebuke the arrogancye of those gentlemenne whiche for that they be descended of noble bloude thyncke not them selues bounde to folow vertue, whych is indeede the ground of all their honoure.

Fyrste wee see that of one masse or Bocaci<sup>r</sup>. lumpe of fleshe wee haue all taken flesh, and that one eternall G D D created all menne of equall might, strength and vertue, whyche vertue was the fyrste cause that made distinction of menne whyche haue bene and daylye be equally borne: and those menne whyche of thys vertue doe obtaine the greatest parte and folow the same, are fustly called nobles or gentlemen, the rest remeining still vnnoble. And although that contrarie use of longe time passed hath hidden thys law, yet nevertheles it is not vnknowen to the benefit of nature, ene so much as he whiche

A. II.      measureth

## *The institution*

measureth al hys doynges by vertue, doth openly shewe hym selfe a Gentlemanne. And he that calleth that manne otherwise then a gentilman, committeth an offence (saith Bocas) and not the gentleman whiche is otherwyse called. By these opiniōs before rehersed it is manifest howe man did at the first become gentle, whose oppinions perchance shal not seeme to al men allowable because they want the authorisitte of holye scriptures. To whiche curiouse men it may be sayd that al though we finde not in the holye Scriptures the expres definicion of a Gentell manne, or what sorte of manne he ought for to be, described by his pares, yet if a man be vertuous (as these writers willeth he shoulde bee) whyche wōrōe vertue conteyneth in effect all goodnes, nothinge to excede nor nothinge to be wanting ther are the to be foud in the holy scriptures of such gentlemenne great plenty, and many examples of their worthy dedes: likewise of euell & wicked men the Bible it selfe maketh menction, and howe their liues haue ended in wickednes. But to procede, although it be granted vnto me that no man becometh gentle

## of a Gentilman.

gentle without vertue, (as cause efficient  
of his gentelnes,) yet shall it not be super-  
fluous sumwhat herin to touche the edu-  
cation and bringyng vp of youth, as by  
waye of exhortation unto all gentleman  
whiche being, maryed haue charge of ver-  
tuous bringing vp of their children geue  
vnto them from God: wherin it is first ne-  
cessary to teache them the knowledge and  
feare of God, secondly to honour theyz fa-  
thers and mothers, thirdly to know their  
obediens and dewtye towardes the kyng  
his Magestie, his Counselours, officers &  
administratours both high and lowe, and  
that these fathers and mothers be not o-  
uermuch blynded with naturall affection  
towardes their chyldren, whiche super-  
fluous loue drowneth oftentimes the care &  
remembraunce of good brnging vp.

Then suche chyldren fyre steyng nusled  
in lybertie, are easelye afterwardes made  
vesselles of vice, by reason of the firste li-  
coz put into them: according to the saying  
of the Poete.

*Quo semell est imbuita resens seruabit odorem* Horati⁹  
*Testa diu.*

That is to say: with what licoz a vessell  
is at the firste seasoned, the vessell will of-

## *The institution*

longe tyme after kepe the smell thereof.  
So that if a childe be at at the fyfste sea-  
soned with vertue in good bringing vp,  
he kepeth alwayes the sauour of vertue:  
and contrar ywise if he be euill and disso-  
luted brought vp, he sauoreth alwayes  
after of vyce. Therefore the fathers and  
mothers haue ministred the poyson to  
all suche young Gentlemanne theyr chil-  
deren , whose dysposicion is rather to  
breake, then to bothe , or to bee broughte  
to anye other pas then longe lybertie hath  
grafted in them : and none (I saye) ars  
blame worthye but the parentes.

For what faulfe is to bee layed vnto a  
shyppe sailynge ouer the Sea , when by  
the slothe of the Master or gouernour,  
shee hathe in her a leke whiche daylye  
increasyng and waryng more and more,  
receyueth so muche water in her that at  
the lengthe she sodaynlye drowneth.

No greater faulfe is to bee imputed vnto  
the chylde whose father is bound to see  
hem carefully well broughte uppe . sea-  
soned in vertue, and kepte from all vi-  
cious lekes .

I speake not thys in defence of those to  
whome twenty yeares of age hathe ge-  
uen

## of a Gentleman

ven suffycyente vnderstanoynge, neyther  
doo I goo aboute to excuse herein the in-  
olencye of those yonge Gentlemenne  
whych be sent to the uniuersities, as ther  
to be brought vp in lernyng, for such doo  
passee the age of infancye: neyther doo I  
meane to allowe anye libertye to youthe.  
For as libertye is to all ages hurtefull,  
so it is to youthe a present poysone, whys  
che thyng the good Emperour Marcus  
Anthonius dyd dwell forsee, who lynges  
vpon hys deathe bedde and fearyng the  
krayle youthe of hys Sonne Comodus,  
called certayne of hys frendes aboute  
hym, and amonge other notable sayin-  
ges spoken in an oration, he sayde these  
wordes.

Est autem difficile in maxima licentia mo- Herodias Libro. i.  
derari sibi, quasique frenos imponere cu-  
piditatibus. That is to saye, it is a mosse  
harde and difficill thyng for a manne to  
kepe measure in libertie, or to bee able to  
restraine the bridle of thinges desired.

For trewe it is wee bee all made worse  
bothe olde and yonge by reason of liber-  
tie, and enjoyngoure oure owne desyres.

But to purpose, for because thys lytle  
booke ought to followe y matter wherof it

A. iiiii. baretb

## The institution

beareth the title, it is therfore necessarie  
as wel to touche partely suche thynges as  
maye corrupt the maners of gentilmen,  
as to declare what vertues ought to be in  
them. For no other thinge is vertue then  
the fleing of vice his contary. And to en-  
crease vertue by way of knowledge, it ap-  
pereth that vniuersities and places of stu-  
dye wer first founded by nobilitie gentle-  
auncetours oure forefathers: whose ver-  
tue and wisdome as they were passinge  
great, so thought they it a mete thyng to  
founde places of learning, as vniuersities  
for their children to be firste broughte vp  
therin, and therby to be made inheritors  
of greater goodes, that is to say, riches of  
the mynd, then eyther landes or worldely  
possessions can bryng with them. To the  
profe thereof the maners of the Colleges  
in euery vniuersitie will beare recorde.  
And to alledge higher authoritie, histo-  
ries do make mencion that a king of Ing-  
lande called *Sigisbertus* was founder of the  
vniuersitie of Cambridge which was buil-  
ded in the yeare of our Lord God, vi.c.rrr.

Cambidge

Oxford Also the vniuersitie of Oxford was foun-  
ded by one *Aluredus* the vi. kyng of In-  
glande, builded in the yeare of oure Lord  
God

## of a Gentleman.

God viii.c. xxv. This kyng fouded that vniuersitie at the petition and desyre of one Neotus a monke, and a very great clerke. Thys kyng gaue also verely stypendes to the Readers of lectures in the sayd e vniuersitie.

Neotus  
a monke

In lyke maner *Carolus magnus* Emperour of Rome founded thre notable vniuersities, that is to saye *Paris* in Fraunce, Bononia, and Papia. It is sithens the foudacion vii.c. lxxxii. yeares passed or verye nere there vpon: for then reigned Carolus the great. This Emperoure also buildded diuers monestaries for þ increase of learning. These and many other suche like were the noble dedes of aunciente nobilitie, whome in these dayes althoughe perchaunce sum there are whych thinke shē selues to ercel because age is easly ouercome, & more vt warde aparaunce of beaultie is in youth then in age, thone beyng passed and decafed, tho ther present and florishyng: yet whether the dedes of our elders were more excellent then oures or no, I leau to the iudgement of the lerned returning againe to the rehersall of suche abuses as haue corrupted the better disposition of young gentlemen: wyshing that

*Paris.*

sume

## The institution

Some of them were not so desirous of fasions (as they call the:) for without knowyng of facyons no gentilman (they saye) can bee in ryght order, as thus.

What is a man if he knowe not howe to weare his apparell after the best facion? to kepe company with gentilmen and to play his. xx nobles at cardes or dice , at tables, at post , Cente, glek , or suche other games: for he that cannot thus dme is called a lout or a miser and one that knoweth no facion . But it becommicth a gentleman (saye they) to be a Royster, whyche worde I doe not well understand onles it signifie a ruffian , or howe it differeth I cannot well tell:but if there be any dysference betwene a Royster and a Ruffian, it is such a difference as Chaucer maketh betwene a common harlotte, and a gentlewoman of lyke condiccion . If she bee a poore woman and misuseth her body, then she is called a whore (sayeth he,) but if a gentill woman be of lyke disposition, then she is called a lemande or a Paramour . The lyke differens (if any be) is betwene a Royster, and a Ruffian . For the poore seruing man whien he playeth the varlet he is called a Ruffian, or a Ruffynly knaue, but

## of a Gentleman.

ue, but the gentleman when he vseth the  
lyke corrupte qualties is called a Koy-  
ster, by a more smoothe name, though in  
effecte their dedes be all one: for nedes  
must eche woorde be cosyn to the dede, as a  
Pycke are(so called)because it picketh vp  
stones rotes or suche lyke, a rake called a  
rake because it raketh together thynges  
spred and disparsed in sundrye places.

Then yf thynges by theyz workyng dooe  
take theyz propre names, why shold not  
he be called a Russian whyche is a Koy-  
ster: euен somuche as in workyng they  
doe both one thyng. And if sundrye thin-  
ges myght haue one name, then myghte  
a hatchet bee called a spade, whyche too-  
les be ordened for two contrarie vses,  
thone to digge vp, thoþher to cut downe.  
Thus cannot an are do the dede of a spade  
neyther a rake the woorke of an are: no  
more can a Koyster do the office of a Gen-  
tilman, so long (I meane)as in Koyster-  
lye condicions he dothe contine w.

If thys seme not reason to dissuade yong  
Gentilmen from Koystyng, (who by the  
weakenes of theyz youthe are wrapped  
in muche frailnesse) lette them beholde  
further the sayinge of the wyse Romaine

Salust,

## *The institucion*

**Salust  
de cōtura  
cionē ca-  
culinaria**

Salust, who knowynge the mysgouernāunce of many yong gentilmen in Rome whiche vsed to wreſt the names of good thynges into the names of vices, agaynit ſuche he wriſt theſe wordes. Iam pridem equidem vera rerum vocabula amisimus, quia bona aliena largire liberalitas, malarū rerum audatia fortitudo vocatur.

That iſ too ſaye: now of late daves we haue loſt the trew names of thinges, because the giuyng awaie of other mennes godes iſ called liberalitie, and vnshameſtneſſe in nougthy thinges, iſ called high or gyntle courage. This ſayinge putteþ me in remembraunce of the lyke thinges uſed now among vs: for if a Gentleman haue in hym any humble behauour, then Roysters do cal ſuche one by the name of a Loufe, a Clyncheſope, or one y know- eth no facions: if a young Gentleman uſe many bawne wordes, then they ſay he can talke well, and hath a good witt: but if he talke wiſely in dede wherin trew witt iſ to deserue, the Roysters ſay the yonge. For preacheth, and that of a yonge ſaint groweth an olde deuill: if he underſtande ſumwhat more in learning then they do, or get his lyuing by waye of wyzyng, as being

## of a Gentleman

being a Clearke or suche lyke, then in despite they call him Penman, whiche name is right honest, so that the persone agree with his name: a Londoner is called a Gowneman (or after the Bolaine phrase) a Cutthrote. If a straunger by fortune fal into their compayne (whome they ought by all good ciuitie cortesously to receiue) then they aske one of an other, what gest haue we here? If a yong gentilma would be a Royster, and wanteth both age and experiance therunto, they call suche one by the name of a Pouice, as who saye syt for to entre into their religio at further age, and yet for the zeale he beareth unto Tra-  
so hys secke, such one is thanckfully receiued into their compante, and as he groweth in age and knowlidge, so is he better beloved: and when in dede he is skylfull, & knoweth how to fighthe his fighthe as other good fellowes doo, then he is called by the name of honesty, a name so vnfynt for that profession as Poules steple is to be put in a dagger sheathe. Thus younge Gentilmen ye maye see howe vices dw beare the names of vertues, according to the saying of Salust before rehearsed.

These and many other suche lyke are the maners

## The institution

maners of rude Roysters , and to bee instructed therein more at large , a yonge Gentlemanne shall easelye fynde in London, many cunnyng Scholemasters, whiche shall teache hym the verye perfection of that arte . Wherby althoughe at the fyre he take some pleasure , followynge therein a delitious begynnyng , yet the contynuans therof chaungeth Gentry into vilany , and the ende bringeth vster confusion to manye a noble personage .

Therefore to doo contrarie to Roystyng , it auayleth muche in the life of a perfecte Gentleman . For to what purpose tendeth nobilitie unlesse honest maners be therewith adsoyned : The giftes of Fortune enrich a Gentleman slenderly , but the giftes of vertue are thynges whych bring euery man to honour , and do strengthen him in whome they take their place . To come of greate bloude , to haue greate ryches , and such lyke , although they be counted in this earthe very blisfull thynges , yet are they in one man no more commis-  
dable then in an other , but gentelnes and nobilitie of spirite , ouer and besydes they bee thinges of all men praysed , they dooe also heape vp and make greater the praise  
of that

## of a Gentleman.

of that man whyche is noble. of that man whyche is noble  
Remember further that this wo<sup>r</sup>ds  
Gentelman is a compound worde (so cal-  
led) when as of two wordes are made but  
one vocabl e: as Gentell one worde, & man  
an other, as much to say, a man of Gentle-  
nes, and (as I thynde the fayrest name a  
Gentelman can deserue to haue, is to be  
called and holden an honest man, in that  
hy<sup>s</sup> honestye he is made Gentle, and  
by vngentle. As Gentelmen some vs  
called Gentel Gentel others Gentel vngen-  
till, the thyrde sorte vngentill Gen-  
tell. Which thre sundrye sortes of calling  
haue bene vsed of longe tyme in our lan-  
gage, and though not of all men regar-  
ded yet they wer not spoken without un-  
derstanding of more large matter: and  
therefore I thynde good particulerlye to  
speake somewhat of euery of them.

### Gentle gentle.

 Gentil gentil is he whiche is born  
of noble kynred descendyng of  
gentle blud, as son to a duke, an  
Erle, a Baro, a lord, or more low  
son to a knight, or an Esquier, (for these  
degrees of nobilitie,) hauing ioyned with  
hy<sup>s</sup> gentle house, gentle maners and  
noble

## The iustitution

noble condicions , whiche is the cause of  
the addicion of other word called gentle:  
and so hauing a gentle heart agreeing with  
hys gentill house , he is thereby called  
Gentill gentle . Thys gentleman for the  
further ornature and setting furth of hys  
person, ought to be learned, to haue knowl-  
ledge in tounes, and to be apte in the sea-  
tes of armes , for the defence of his coun-  
try . Or if he wantz stature of body ther-  
vnto (as nature to all men hath not gauen  
great parsonage,) yet at the last he ought  
to be able to geue hys good counsell or ad-  
uyce in matters of warres, wherupon ri-  
seth to gentlemen, and hath rySEN to oure  
elders Persians, Grecyans and Romans  
suche honour and glorie , as neuer shall  
dye, but bereth the name of immortall re-  
noume . It behoueth also suche a gentle  
man to haue in hym courtlye behauoure,  
to knowe howe to treate and interteyn  
men of all degrees, and not to be ignorant  
howe he hymselfe ought to be vsed of o-  
thers . To luche a Gentleman also sume  
knowledge in Musike, or to know the vse  
**Cicero** of musicall Instrumentes is muche com-  
de **Si-** mendable . For musike is a Science so de-  
necute . **Si-** lectable, that the wylle Philosopher So-  
cates

## of a Gentleman

erates being an old man learned to pleyn  
of musical instruments, thinking it better  
to knowe the vse of that science late then  
neuer, and therin he shewed vnto vs this  
poynt of wyldeom that being a man able  
to teach others, he was content to becum  
a scholer himselfe: and further we may by  
his erample gather that no man can be too  
old to learne, but he alwayes may studye  
sumwhat to augmet his knowledg. And to  
speake in general, a right gentleman ought  
to be a man fyt for the warres, & fyt for the  
peace, mete for the court & mete for the coun-  
try, so may such a gentilman(having in him  
these properties) deserue to be called gentle-  
gentel, because his condicsons and quali-  
ties agree with the nobilitie of the house  
wherof he is descended. Anthony the no- Antonius  
ble Romaine was a gentleman of this in-  
stitution, whisch(as it is wryten of hym)  
made vbiij foughten batailes agaynst his Apianus  
foren enemynes and wan the victorye in de Belo-  
them al: he was a man of great vertue, & perij.  
through his valiencie increased the same:  
he was an experte souldiour, and for hys  
worthynges a Capytayne wth moste no-  
ble Romaynes comparable. Also Julius Ce- Cesar.  
sar was not onelye a warrioure: and a

W.l.

noble

## *The institution*

noble conquerer, but therewith also he  
was a learned manne, whose conquestes  
are by himselfe wrisen in a most excellent  
style of Latin at this day manyfet to hys  
gloze and our erudition. He was of mercy  
and pitie the only lodester to other warri-  
ours, for somuch as he never shewed him-  
selfe angrye towards any man saue only  
in syght when nede requyzed the same. He  
recepued hys enemyes againe into y cytie  
of Rome, he toke theym to mercy & never  
after vpbrayded them of their offences to-  
wards him. He restored againe to the Ro-  
mans the righte state of the olde common-  
wealth, whych was decayed: and not only  
builded it vp againe but with his wisdom  
meinteyned it. He was (as it is wryten of  
**Caryon.** him) one of those princes whiche by the god-  
nes of god in vertue most shined, & had vn-  
der his gouernance y greatest kingdoms  
of the worlde. Thus increased hee the ho-  
noure of his gentry by learninge, wyse-  
dome, and pitie shewed in the warres: hee  
was thereby made equall in comparison  
to Alexander Magnus, bythe whose wor-  
thy faime all the worlde is fulfilled. There  
were many moe noble men in tyme pas-  
sed worthye of renoume as, Mithridates  
king

## of a Gentilman

cynge of Capadocia , Bithinia and other Countries, who kept warres agaynst the Romans xlii yeres. He was in the knowledge of sundrye languages mosse excellent, so were ther dyuers others whose actes are not here to be rehearsed. Therfore intending to my purpose, I refer ye to the reading of auncient historyes, wherin the giftes and daedes of noble men are abundantly wryten . Of this sorte of gentry called gentil gentil, be al those gentlemen whych hane folowed the steppes and done the noble daedes of their fathers : who for theyr vertue at the firste obtained y name of nobilitie, and now their posteritie in doing like dedes be likewise called noble me. Wherof in England, (god bee prayzed) we haue many remaunting which be the lively Images of their noble parentes deceasid, whose names if I shoulde rehearce it woulde perchaunce bee callled flatterye, therefore in omyttinge that , I desyre theym styll to contine we and perseuer in their goodnes to thintent that iust praise unto vertue may never be wantyng.

Let eche noble man esteame hys honoure as thyng transitorye and earthlye rewarde for hys noble daedes : for as

B.ii.

vertue

## The institution

Vertue purchaseth to all men the name of honourable, so shal that name contynewe as thing perpetual, sounding that glory to their posterite. Then shal such noble men deserue to be called not only Gentle Gentle, but also they shal be esteemed xv. foldes Gentle, as men in whom we may deserue the perfite shape of nobilitie.

### Gentle vngentle.



Gentle vngentle is that man whiche is descended of noble parentage, by the which he is commonly called Gentle, and hath in him such corrupt and vngentle maners as to the judgement of al men hee justly deserueth the name of vngentle.

If this chaunge and degeneracion wherby a man doth not appare like unto his Gentle auncietours, the fault is oft times found in the parentes, or other his kindred to whose fuscion suche one is in his youth committed, vnder them nourished and brought vp from his infancye: whych father mother or other do not thinke good to chassise the faultes of theyr chyldzen, no not so much as to correct them in wors-

des

## of a Gentleman.

des, whiche manye fonde mothers do call  
snepping of a child, discouraginge his bold-  
nes, and so by this meane they graffe in  
their children such a lybertye to do theyz  
willes, that in processe of yeres it groweth  
to an impudencye, called in our language  
an vnshaine fastnes: then such one by con-  
tinuance of yeres comming to the age of  
a man having grafted in his hart this slyp  
of lybertie, loueth better the sect of a Koy-  
ster then the state of a quiet gentleman, & so  
alwayes after hee becommeth vngentle.  
Of this sort and condicione was one called  
Hortentius Corbio, a man of most naugh-  
ty and Ruffians life, whose uncle called <sup>Hortentius</sup>  
Q. Hortentius was for his wit and cour-  
tesy a man of high authoritie among the  
Romans, & much esteemed for his vertues.

Such one also was Pulcher son to Clo-  
dius pulcher a noble Romayne borne,  
whiche Pulcher by his naughty life lossing  
the fauoure of a comon harlot whiche he  
kept as his lemand for the thoughte and  
shame therof he fel into a consumption, &  
eating his mete greedelye vpon a time he  
choked sodainly and so dyed, yelding from  
a distēped body, an unprepared spirit. Of  
this sort of gentry bee al those who are the

## *The institucion*

chyldez of noble parentes & take of them  
nothinge but the name, not regarding to  
attayne to such noble deedes as made their  
auncitours Gentlemen, but followynge  
theyz owne vnbrydeled appytytes, doo  
thyngke it suffyciente to enioye the name  
onely, and to be called Gentlemen.

These and many other such lyke,  
whose parsons vnhonest condi-  
tions haue abased, & drawne  
downe, are justly called  
gentle vngentle,  
that is to  
saye  
the offspynge of gentlemen  
beinge themselves  
vngentle in  
behauis-  
our.



# of a Gentleman.

## Vngentle Gentle.



A gentle Gentle is he whiche  
is borne of a lowe degree, of a  
poore stocke, or (as the frenche  
phrase calleth it) De basse mai-  
son, of a lowe house, whiche man takinge  
hys begynning of a poore kindred, by his  
virtue, wyt, policie, industry, knowledge  
in lawes, valency in armes, or such lyke  
honeste meanes becometh a welbeloued &  
hygh esteemed ma, preferred then to great  
offise, put in great charg and credit, euen  
somuch as he becommeth a post or stac of  
the commune wealth, and so growynge  
ryche doth thereby auaunce and set vp the  
rest of his poore line or kindred : they are  
the children of such one commonlye called  
gentlemen, of whiche sort of gentlemē we  
haue now in Englād very many, wherby  
it shoud appeare that vertue florisheth e-  
mong vs. These gentilmen are now cal-  
led upstartes, a terme latelye inuented by  
such as pondred not the grounds of honest  
menes of rising or coming to promocion.  
Of whom I aske thys questyon, whether  
maye a manne be more worthely brought  
to dygnytys by gyftes of the mynde,

## The institucion

or giftes of the body: I thinke no reasonable man wil denye but that corporal giftes are not to be compared with giftes of the mind, as the person of Cesar conquerer of the world could never wyth strength and myght haue done so great things if he had not ben both pollitike & learned: he did endyte his letters in þ Greke tongue, which by chaunce comming to the handes of hys enemyes coulde no more be vnderstande, then though he had not wryten at al.

Was this any disgrace or debasing to his gentry: Moreouer his ordre of asseges, plātyng of campes, settynge of battailes , are left behynd at this day to our instruction.

He then so worthy a man ascending from the degré of a priuat gentleman to þ state of an Emperour(as first lord of that Monarchy) was at no tyme called an upstart, but hath obtayned an immortall name of vertue and valency: without whom and such others his lyke, we shold haue at this day smal recorde of worthy dædes passed.

In lyke case no more oughte any man ascending by honesty from a low degré to honourable estate, to purches therby þ name of an upstarte, whyche name thoughe it were geuen to them in dysdeigne , yet

## of a Gentleman.

it importeth & bryngeth with it right glō-  
rye, accordinge to the sayinge of Tully. Ciceron  
Hoc animo semper fui, vt in vidiam vertu-  
te partam, gloriam non inuidiam putau. I haue bene alwayes of this opinion (saith  
he) þ enuy got through vertue I holde it  
ryght honour, and no enuy at al: and so by  
hys saying it foloweth that those mē may  
worthely be called honourable whom ver-  
tue hath auanced and reysed them to dig-  
nitie. I speake not this in defence of all  
new rysen men, but onely of such as woz,  
thines hath brought vnto honor: for if woz  
thy men myght not be auanced, þ worlde  
should seeme to do them much wrong, wil-  
hing al those to put away the kelles of ig-  
norauice frome the eyes of their vnder-  
standing, whych haue in them thys oppo-  
sition that no man may worthelye deserue  
the name of a gentleman but such whose  
ancestours wer noble before them. First  
letting those men understand that þ name  
of an Emperour was geuen to our elders  
in respect of their knowledge, valency, &  
victory in the warres: of whych soþt called  
Emperours, auncient historyes doe wit-  
nes ther were many whych never had any  
Empyres vnder their gouernance. Our  
elders

## The institution

elders in that point had no regard neyther  
to ryches, or pouertye, neyther woulde  
thei aske whether his father was a knyght  
or a handycraftman, enen somuch as this  
word Miles called in Englishe a knyghte,  
doth signifye in the proper meaning a sol-  
dier or seruaunt in the warres. For profe-  
therof is to be noted that emonge the Ro-  
mans there were dyuers bands and com-  
panyes of Souldiers, whereof one bande  
was called Legio, an other called Cohors,  
an other Manipulus and so forth of others.  
The band called Legio contained the num-  
ber of. vi. thousand vii. hundred xxxiiii. Soul-  
diers. This band was deuided into r. Co-  
hortes, a Cohors was deuided into L. Ma-  
nipulos, a Manipulus into. xxv. Souldiers,  
al called Milites. Is it then to bē thought  
they wer al knyghtes: Po the contrary is  
manifesse. Then may we se that in tymes  
past our auncitours toke great honour to  
bē called Souldiers, though euery Souldier  
had not a knyght to his father. And by that  
it doth appeare that knyghtes were made  
of Souldiers, as men moze aunciente then  
knyghthod: and no other thing old knight-  
hod had wont to bē then a degréé geue vn-  
to a Souldier for his worthines in the war-  
res aboue others,

Ther-

## of a Gentleman.

Therefore no man ought to contempne or  
dispyse that man whome vertue hath set  
up more higher then his parents were be-  
fore hym. Neither is any man of auncients  
blud prayse worthy vntes he deserue woz  
thines as hys elders before him haue don.  
And reason wyl graunt that it is honour  
by vertue to stert vp, and shame thoro we  
bylanye to step downe anye degree lower  
then fyrt hee was aduanced vnto. For  
such men ofte tymes make of thes r hygh  
house a lowe cotage replenyshed wythe  
mystery. In lyke maner that man whiche  
throughe honestye reiseth vp his small co-  
tage and deuyseth to make therof a hyghe  
castle, is in my opinion much worthy of  
praye, and may be called gentle vngentle  
that is to say, vngentle by hys father, and  
not by linage made noble, but by hys  
owne knowledge, laboure, and industrie  
becometh gentle, where vnto Tullye con-  
senteth and sayth non domo dominus, sed  
domino domus honestanda est: That is to  
saye: the master of a house is not honested  
or made worthy by hys house, but y house  
is made honourable for the maisters sake:  
mening playnly therby, y al men are made  
worthy by theselves & not by y houses wher

Cicero  
de officio.

of

## The institucion

of they be discended. He whiche bequesteth  
to his son hys maner place, cannot ther-  
wyth bequeath vertue vnto hym, for lands in-  
com to men by gift, purches, inheritance or  
or such like meane, but vertue canot so do:  
for neither may it wyth mony be bought,  
geuen to others, nor claimed by successio.  
For somuch as in tymes passed those men  
had not wont to be suffered in the compa-  
ny of others, whose condicions were not  
agreeable to vertue: as for example. Iulius  
Cesar at such time as he hadde warres a-  
gainst the Africans he banished out of his  
campe these Romaines, Captaines vnder  
him he banished Auienus because he did  
wrong and extorcyon to the poore soldiers  
vnder him; also he banished Aulus Fonteus  
because he was a Russian, and an vnquiet  
man, geuen to quarels, such one as we cal  
a Roister. He banished Titus Alienus. M.  
Tyro & C. Clusienus, because they were  
men neither fit for the warres nor fit for  
the peace: & for that they were men in whō  
ther was neyther shame nor sobretye, he  
made vnto them an oracio much rebuking  
their vices, whyche done( by worde of hys  
one mouth) he banished theym out of hys  
campe, as men not worthye to be in the  
com-

Comment  
Cesar

Auienus  
an extorci-  
oner.

Fonteus  
a Russian

## of a Gentleman:

company of þ wel ruled. He bare nothing  
with them for their great houses, neyther  
for the Church which they had vnder him:  
But perceiving their vices did fuly give  
them banishment in rewardes. Thus our  
worthy ancestors auanced right gentrie,  
and suppressed the contrarye: they set vp  
virtue, and put downe vyce. Many men  
dyd ryle and cum to great honour emong  
the Romans whose birth & originall were  
very base, and such after wards did muche  
benefite to the common wealth. For whē  
Rome most florished, then measured they  
al their doings by vertue, without regard  
from whence god men toke their begin-  
nyng, or of what lyne they wer descended: **Tullus**  
as for example Tullius Hostilius was son **Hostilius**  
to a poore manne borne in a cotage, in his  
youth he was a herdman, and kept cattell  
in the fields, at further yeares he became  
ruler of all the Romaine Empire, in hys  
age he was a most comly man, and bare fa-  
therly personage, being therein an orna-  
ment to right graustie. He inlarged þ sayd  
Empyre by his industry greater then euer  
it was before. Lykewisle Tarquinius Pris-  
cus was gouernour of the sayd Empyre, us **Tarquinius**  
**Priscus**

## The institution

sonne to a Merchauntmā cal Demeratus,  
whych was banyshed his country: yet dyd  
this Tarquinius atteyne to such hygh ho-  
nour, and enlarged also the Empire grea-  
ter then euer it was before his time . Hē  
was very wise & politiske in gouernaunce,  
he dyd increase the nomber of Senatours,  
w̄ many other mo things worthy of great  
praise, soþ the Cittie of ROME had no cause  
to repent the gouernaunce of a foreynne  
ruler borne of low degré, but rather to soy  
and be glade of his estate. Also T .Seruius

T.seruius  
verro.

verro. M. Perpenna and many others had  
theyz oryginall and begynnynge of poore  
men, who afterwards became Rulers of  
the whole Empyre: were not they thenne  
worthy to be called noble men, & for their  
worthynes mcke to enjoy estimaciō aboue  
others? The same God which set them vp  
in dignitie for theyz vertues, hath pulled  
downe, and confounded others for theyz  
vycce. These and such other haue worthely  
rysen to honour, and in consideracion that  
they cam therunto by honest meanes, are  
lykewyse worthy to enioye the fruictes of  
their dygnitie , and to bee called nobles or  
gentlemen. But this alloweth nothinge  
the newe sorte of menne whyche are run-

oute

## of a Gentleman:

out of theyr order, and from the sonnes of  
handyeraft men haue obteigned the name  
of gentlemen, the degré of Esquiers, and  
title of Knyghtes, nothing differing from  
the estimacion of right gentrie. These men  
ought to be called worshypful unworthe,  
for that they haue crepte into the degré of  
worshippe wþhoufe worthines, neyther  
broughte thereunto by valencye ne ver-  
tue. Theyr fathers was contented to bee  
called godme, John or Thomas and now  
they at euery assise are clepid worshipfull  
Esquiers, hauyng in them a lytle donghil  
forecast to get lands, neyther by their leat-  
ning nor worthynes achiued, but purchas-  
ed by certein darke augmentacion practi-  
ses by meanes wherof they be called gen-  
tilman, but they be abusively so called by  
reasō their aces never made them noble,  
neyther can they claime nobilitie of their  
parents. These men haue not ben kept in  
the ordre of the auncient citie of Asty be-  
foze rehearsed, for such ded inhabyte þ low  
place of the citie by reason they wer most  
base of codicion:but here contrariwise they  
be placed among the best & chiefeſt of gen-  
try, neither for any vertues wherof they  
haue ſmal porcion, nor for their valencye  
þherin

## The institution

Of Ferod  
and Rus-  
tique rede  
Bocace  
Decam.

In they by innocentē of anye slaugheter  
committed vpon their enemys in the war-  
res, and wel may abuse take them for gen-  
tilmen, but yet the olde clouted nature of  
Rustike and Ferende their predecessours  
wil alwayes sick styl in their stomackes,  
uttering dayly the figure of their original  
& first begynnyng. Therfore I do exclude  
& banysh al such out of this booke of whō it  
doth not treat, but maketh mencion because  
they haue wrongfully intruded into Gen-  
try, & thruste them selues therin: as Bai-  
ard the cart Jade might leape into the sta-  
ble of Busephalus and thrust hys hed into  
þ manger with that worthy courser. The  
particular names of whom if I should go  
about to rehearce, it would requier long la-  
bour, and bryng no fruite to the Readers  
therof And wel it is knownen that such in-  
truders, such unworthy worshipful men,  
haue chieflie flourished since the puttinge  
downe of Abates, whiche time is wythin  
my remembraunce: and so it followethe  
that they be not very auncient nor to bee  
compared with the houle of Borouchy.

Rede Bo-  
tactus de-  
cameron  
of þ house  
of borouchy

And althoughe they shadowe themselues  
wythe the name of Gentrye, yet coppe-  
red chaynes gylded are noo pure golde,

no

## of a Gentleman

No more are suche intruders worthy to be esteemed Gentlemen: for commyng to the touche stome they will perfectly appere of what corrupte metall they be grounded. These be the righte upstartes, and not those whyche clyme to honour by wrothynes.

### Howe Gentlemen may profit in bearing offices in a Commune wealth.

**D**owe to declare the offyces of Gentlemen, and to what purpose they ought to be ordyned as profitable men yea head men in a comune wealth, wherin is fyrst to be understande that a Gentleman shold alwaies be armed with fortitude or strengthe of the mynde, called otherwyse Magnanimitie, and to take his profession to be this A defender of right, a soldier of justice, bearing with hym a shylde to put away wronges not only shewed to hymself, but so al much as in hym lyeth to defend the ryghte of others: wherupon the armes of Gentle men were fyrst wrought in shyldes, signifying defence, not defence of wrong, but of right and just causes. And herein is to

C. l.      be no-

## *The institution*

be noted that as Justice is the heade of all other vertues, so ought a Gentleman to be chefe of other men, as one whiche is or deyned to defende Justice, euensomuch as in tymes passed no man was suffered to be a Knyght of the Roades, but suche one as was descended of the lyne of Gentle-men, wherby it appereth that no me were thought so mete to defend the righte, that is to saye the fayth of Christ, as Gentle-men were: and so to haue their offyces agreable with theyr profession, it is mete that all gentleme be called to such Rounis and office as may be profitable to the commune wealth. And for because that equitie and justice do strengthen euery estate of men, and causeth them to floryshe in a commune wealth, it is therefore a verye mete offyce for a Gentleman to be called to the ministracion of the lawe, and so accordyng to hys knowledge therin too proceade in the degrees of the same, by the whyche he maye becomme a defender of Justyce.

And verye neadefull it is for suche one to haue in hym the strength of Mynde whyche Tulli calleth Virtus pugnans pro equitate, A vertue which figheth in the defece  
of

## of a Gentleman

of rghte. This is one of the. iii. cardinall vertues, called Fortitudo,asmuch to saye, Strength of thē minde called also noblesse, whiche ought at all tymes to bee founde in noble menne, and suche as descende of noble bloud:for wþout fortitude no man can be so worthye to haue ministracion in the lawes (or anye other vocation ) as he whyche is armed therwith.

Suche one beyng a lawyer, oughte neyther to preferre the ryche menne hys cause, nor to be afrayde to defende the iust cause of a poore man:for if he doe , he is neyther susse in his offyce because he faoureth one man aboue an other, neyther hath he in hym this vertue called Fortitude. But in fauoring the ryche, he dothe erre from iustice, and in omittig to helpe the poore manne , he sheweth hymselfe fearfull to preferre the ryght. Therefore to menne of lawe and others that beare offyce in the commune welthe , these two lessons are reherced by Tully taken(as he saith) out of Plato, Omnia qui Reipuplici prefuturi sunt duo Platonis precepta teneant , unum vt vtilitatem Ciuium sic tueantur vt quicquid agant ad eam referant , obliiti commodorum suorum:alterum vt totum

C.ii, corpus

## *The iustitution*

corpus Rei publice sic current, ne dum par-  
tem aliquam turantur, reliquas deserant.  
That is to say: Those men which haue to  
doo in offyces of the commune welthe,  
oughte alwayes to keepe two lessons of  
Plato: One is þ they ſeder ſo ernestly the  
proffyte of the communaltie or Citizens  
that al thynges whiche they doo, be to the  
profit of the multitude, forgetting vtter-  
ly their owne gaines and commoditie .  
The other precept is that they conſerue  
and kepe together all the whole body of þ  
comune welth, not maintaining ſum part  
therof and to ſuffer the rest to fal to decay  
By this ſecond precepte we maye learne  
that no parcialtie ought to be uſed. Ther  
is also an other notable ſaying taken oute  
of Plato whiche is this, non nobis ſolum  
nati ſumus, ortusque nostri partem patria  
vindicat, partem amici. That is to ſay, we  
be not borne and brought into this world  
to oure ſelues or for our owne ſakes, but  
also for others, as ſum ordeneſ to do good  
to theyr countrie, other ſum to helpe their  
frendes kindesfolkes or otherwile: Thus  
ought all gentlemen to remember that to  
profit other , it is aſmuche their vocation  
as to profit themſelues . It is farre from

the

## *of a Gentleman*

the institution of a gentilman to shynke  
hymselfe borne to idlenes, to fede the bel-  
ly, and cloth the backe, to haukyng, hun-  
tyng, and receyving of retes: for all men  
so living obserue nothing the preceptes of  
Plato before rehearsed. Such oughte ra-  
ther to be studious in the lawes, whiche  
ars the maintenance and vpholdyngs of  
euery commen wealth, and although they  
practise not the law so called, yet oughte  
they to haue knowledge therin for the bet-  
ter furtherance of their neigbourys just  
causes, to geue vnto them good counsell  
frely, to make an ende of debates and stri-  
fes, to agre parties betwene whom there  
is mater of contencion vndetermined So  
shall such gentlemen be profitable to o-  
thers wel deseruers of the comune welth,  
and worthy to possesse such landes and in-  
heritaunce as god hath prepared for them  
to the maintenance of their lyues in their  
estates, not denying but gentlemen inhe-  
ritours maye do good divers wayes with-  
out knowledge in the lawes, though nev-  
ther so well, nor worthy of so high com-  
mendacion. As for other gentlemen whi-  
che haue skyll in the lawes to whome for-  
tune hathe not granted large meanes to  
lyue

## *The institucion*

Iyue otherwyse then by the fruste of ther  
learnyng, all suche maye resonablye take  
monye for ther counsell, trauayle, and  
paines, hauing alwayes respect to the say-  
inge of Plato, that is Homines hominis  
causa esse generatos, eche man was borne  
and brought into this wold for an other  
mans sake, as one man to helpe an other.  
Thys teacheth men of lawe so to take, as  
in takynge they maye also gaine vnto hym  
of whom they take: whyche thynge vnrea-  
sonable takers doe not performe, respec-  
tyng littell to profit those men of whom  
they take: neither doe those kepe this rule  
whyche prolonge mens causes vbyng pro-  
cessacion, (that is to saye) puttinge of  
mens causes from daye to daye, or those  
whyche will promes a manne to ende his  
matter to morrowe, and vñ. dayes after  
it shalbe to beginne. Suche thynges per-  
seine rather to infurye then to Gentrye.  
It becommeth then a Gentleman called  
to the ministracion of the lawe, to vbi  
suche equite that in anye wyse he doe not  
delaye the causes of hys clyentes longer  
then by verye necessytie he shall be com-  
pelled so to doe. For surely that and such  
lyke are kyndes of infurges wearyng the  
clore

*of a Gentleman.*

*Joke of well meaning.*

Howe a Gentleman may muche profite  
his Cuntrie in being a soldier or  
Captaine in the warres.

**T**o bee a perfecte soldier or Cap-  
tayne in the warres or to haue  
knowledge in the seates of ar-  
mes, it is so honourable in a get-  
leman that there canne be nothyng more  
prayeſe worthy, nether is there any thinge  
whiche hath reyſed nobilitie to higher ho-  
nor then valency in armes hath done.  
Suche one ought to be much esteemed, and  
for hys ſervice well rewarded: for that a  
soldier with perill of hys lyfe, losſe of his  
goodes, departeth from hys quiet house,  
his wyfe and dere chyldeſen, goinge forthe  
againſt his enemyes to syghte for the de-  
fence of his country: and comminge to the  
warres in chaunge of warme lodging, he  
taketh his rest vnder a cold tent, (yea ſom-  
time he lyeth vpō the bare earth) for want  
of accuſtomed dyet at home, he is conſtra-  
ined to take euell ſeasoned meate, molded  
breād, vnholſo drinke, & ſutime he hath no  
muſtenāce at al: but wher he hopeſh to find

C. llii.      viiiij. viiiij.

## *The institution*

wherelles he fyndeth nothinge but a sposled  
countrye, scarce grasse vpon the grounde:  
when he resorzeteth to the riuere as there to  
drinke, for want of wyne, he fyndeth such  
repayre therunto that eyther he can not  
conueniently com thereat, or els by multi-  
tude of horses, cariage of bagage, munition  
or such lyke thynges, the water is so  
troubled that neyther it can releue man  
nor beast. And two miserable thynges do  
alwaises haunt the warres, that is to saye  
pouerty and hungre. This profession of a  
souldiour is nothing inferior or lesse thē  
any other vocation, whereunto a gentle-  
man may be called to serue hys communes  
wealth: for vnto the art or knowledge of  
warres, Valerius Max, geneth this hygh  
praye In sinu & tutela militaris discipline  
tenacissimum vinculum serenus tranquil-  
lusque beate pacis status acquiescit.

That is to say: the plesant and quiet state  
of blessed peace vnto the rest in the bosome  
and custody of knowledge in the warres,  
lyke as a moste sure bonde and preserua-  
cion to the same. Herche we the aunciente  
histories of Grecians, Romans, & others,  
then shall we fynde of what estimacion  
good soldiers haue bene, and so what  
hyghe

## of a Gentleman.

hyghe same experie Capytaines haue ryā  
sen as well to their owne propre glorie, &  
proffit to their country: and contrariwise  
we shal finde þ couetousnes hath brought  
vnto men of warre both shame, death and Liberals  
dishonoure. So I do gather that in a man tie and  
of warre these two principal poyntes are faulchou  
chiefly to bee embraced, that is to say libe- nes in  
ralitie, and faulchoulnes. In woorde: thone to woruld are  
shew forth th onor of hys gentry, the other two chie  
to kepe promysses made. For as liberality fest poin  
geueth gyftes wythin a mannes power, tees in a  
and thereby sheweth that in a Gentleman Soldier  
there is no corruption of churlish stomack  
or nigards hart: So doth faulchoulnesse and  
sure kepyng of promyse, shewe a manne  
to be vpryghte and iuste in his dedes.

Firste to make mencion of liberalite in  
men of warre. It is wrytten that the Ro-  
mans in token of loue whyche they bare Appianus de bello  
towardes kyng Massinissa, sente vnto him libico.  
a swerde wrought hyltes and Scabard of  
golde, A Chariot of Juory, a crowne of  
gold, a robe of purple, after þ maner whi-  
ches the Emperours of Rome did weare in  
those dayes, a horse for the warres rychly  
appoynted, and a harness for his owne  
parson. Of surther and greater liberal-

## The institution

Valerius  
Max. It.  
vii.

the Fabius Maximus and Q. Considius doth  
bare first recorde, yea the whole consent  
of the Romain Empire hath shewed unto  
vs examples wherin we may deserue the  
right shape of liberaltie, when as they  
winning by strenght of armes the cōtrie of  
Asia, most plentifull and greatest part of  
al the whol world, did freely geue the same  
cuntry unto king Attalus in rewardes,  
as he therin to inhabite and becom posses-  
ser therof, saying these words: In hauing  
great dominions, it bringeth enuye, but  
in geuing so great gifte it winneth ho-  
nor and renoume. In lyke maner. Q. Fla-  
minius at such time as he had quercome  
Philip kyng of Macedon (to the fearefull  
sight wherof the chefe of all Grece did re-  
paire) this Flaminius caused silence to bee  
made, & with sounde of the Trumpet com-  
maunded these words to be published and  
declared. The Senat of Rome wyth y peo-  
ple therof, and Flaminius Emperour, doth  
freely geue againe and restorē to libertie  
all suchē Cities of Grece as were apper-  
teinig to Philip king of Macedon, whiche  
proclamaciō heard by y prisoners & Cap-  
tives, thei being astonied therat partly by  
reasō of y wonderful liberaltie not loked

Q. Flami-  
nius.

for,

## of a Gentleman.

for & partly throug sodeine ioye, thought  
with theselues that they had not heard the  
wordes which in dede they dyd heare, & so  
therupon new proclamation made þ citties  
wer restored & the prisoners made fre. Al-  
so Hieron king of the people called Sira- Hieron  
cusani, vnderstanding þ on a certeine time kyng.  
the Romas receiuued a great ouerthow at  
a place called Lacus Trasimenus and wer  
ther sore discosited & wounded, he sent to þ  
citte of Rome i relief therof, thre hundreth  
thousand bushels of wheate, two hundreth  
thousand of bushels of Barley, & two hun-  
dreth fortie pound waight of gold. These  
& many moe laudable exauples of liberali-  
ty wer left vnto Gentlemen by auncientme  
of war, & here rehearsed to thentent þ al-  
thoughe we be not able to do like dedes as  
touchig their valour or gretnes, yet ought  
every Gentleman at þ least to apply hym-  
self to draw so nere þ exauple of the, as his  
power & habillity wil serue hym therunto.

Now touching the second and principall ~~Faithfull~~  
pointe in a Gentleman a soldier or man keping of  
of warre, it is promes kepyng, as to bee promes.  
Mayster to his woerde: wherein firste he  
ought to consider what be promiseth, for  
easy it is to promes, but it is oftentimes hard  
and

## *The institution*

and difficill to perfourme. Thys promis  
kepyng is called Fundamentum iusticie,  
the rote and ground of righteousness, cal-  
led otherwyse Fides, and thus Tully deft-  
neth it: Fides est dictorum conuentorum-  
que constancia, & veritas quia fiat quod  
dictum est sic appellata. That is to say:  
Faythe is the surenes and truelthe in per-  
foumaunce of saynges and doinges, and  
so called Fides of this woord Fio, because  
eche thing ought to be perfourmed whi-  
che is promissted by wordes. Hereupon are

**Offic. I.** grounded these wordes of assurance.

Bi thc faithe of a Gentleman: whiche faith  
in euery Gentleman ought to be the sure  
perfoumaunce of that whiche he promis-  
seth. Of promes kepyng there is written  
a notable example of on Regulus a Romā  
Regulus soldier who beynge taken prisoner in the  
warres betwene the Romans & the Car-  
thaginians, was sent frō Carthage to Rome  
vpon his promis and faith, with this con-  
dition, that if he coulde perswade the Se-  
netors of Rome to send home againe their  
prisoners in exchange, that then this Re-  
gulus to be made fre & to pay no ransō, but  
otherwise to returne againe to Carthage  
prisoner as he was before. Hereupon Re-  
gulus

## of a Gentilman.

gulus wente to Rome, and when he came there among the Senatours , he desred them that they shold not in any wyse relese any prisoners to make him free , for that he was an olde man, weake, and not of any long lyfe . The Senatoures herevpon accepted his request, and so Regulus returned backe againe to Carthage, wher as he was by the Certhagis most cruelly punished with diuers kindes of tormentes. They cut of the lyddes of his eyes to thinfent he myght not slepe , but be annoyed with continuall wakynge : and after that they put him into a barrell ordered in this wyse : one the out side of the Barrell were dryuen greate yron nayles so that the pykes of them ran into the hollownes of the vessell, then closed was the Barrell and caried vp to the top of a highe hyll, and let roll down to the valley, tearing in this wise the fleshe and sinous from the bones of that body wherein dwelt a harte example of faithfulnes . Thus dyed Regulus a martir of Constancye and faythfull keper of his promys, leauing behynde him vnto all gentlemen a worthy memoriall of the same. And as Regulus obserued his promys in maters of warre, so ought also euerye honest

## *The institucion*

honeſte promys to be kept in matters of  
peace, whiche is the frende to al commun  
welthes. And although there do belonge  
many moe things to the good direction of  
a Gentlemanſ lyfe, thē eyther are in this  
boke declared, or my knowlege able to ſet  
forth: yet is there nothing more commen-  
dable nor ſoner purchaſſeth loue towards  
gentlemen, thē doth the ſure & faithful ke-  
rинг of honest promises. These two nota-  
ble ornamentes in a gentleman, liberali-  
tie and faſhulnes in word, are oftentimes  
deſtroyed through couetouſnes, a vyce  
which holly corrūpte the man in whom it  
taketh place. In profer wher of it cometh  
to purpose to rehearce these fewe exāples.

Septimi- There was a certaine Roman called Sep-  
leus. timileus, a famelſer & great copanion with  
one Caius Gracchus, whose death this Se-  
timileus did conſpire, and in very dede cut  
of the head of his frende Gracchus, and ca-  
ried it vpō his weapon throughe the citle,  
because one Opimius a Consull for doing  
of that wicked dede, dyd promis hym bee-  
fore in rewarde the warght of Gracchus  
head in gold. Some wriſters doe affyrm  
that Septimileus poured molten leade in-  
to the hollow part of Gracchus head, to the  
intent

## of a Gentleman

intent it shold be more waigthe, and so  
thereby to gayne a greater sume of golde.  
Lykewise Ptolome kyng of Cypres after <sup>Ptolome</sup>  
suche tyme as he had gathered together a kyng,  
greate numbre of riches and treasures,  
not wel gotten, (for whiche he fearyng to  
make a dere accoumpt, to the perill of hys  
lise) he caused all this gold & siluer so got-  
ten to bē put into certainte shippes hym-  
self sailing therwith into the sea, & ordeyn-  
ed that holes shold be made in the bot-  
tomes of the sayd vessels wherin he hadde  
fowled hym selfe and the monye: whiche  
when it was so done, by thabundance of  
water whiche entred therein, the shippes  
sonck, and so he drowned himselfe, the tre-  
sure, and the shippes to thintent his ene-  
myes myght not ensoye the lacre of hys  
ryches. Thys man hadde not gotten ry-  
ches, but ryches had gotten hym, because  
they hadde hym in their power, and he no  
power of the riches. These two examples  
shoulde semet to suffice, because we vn-  
derstande therby how Septimileus kylled  
hys frende Gracchus, and howe kyngs  
Ptolome drowned hymselfe. Yet to de-  
clare howe couetousnes hathe been pu-  
nished in men of war by the comman-  
ments

## *The institution*

ment and prouision of noble princes dispe-  
sing the same, I will rehearse two other  
eramples, wher of the one is this. There  
was sometime a Roman called Manius  
whyche caused the warres betwene the  
Romans, and Mithridates kyng of Bithi-  
nia, Capadocia and other countries. Manius  
through his unsaciable couetousnes was  
muche hated and abhorred of hys own sol-  
diers, even so muche as they tooke hym in  
a watche, and set hym vpon an Asse backe  
his fete bounde vnder the bely of the Asse,  
and so he was carted emong his enemyes  
to a citie called Pergamus with sounde of  
Trumpet before hym, the Trumpetter  
seyng these wordes: Beholde here haue I  
broughte Manius. And when the kyng  
Mithridates hadde seen hym, knowynge  
hym to be the couetous Roman, he com-  
maunded that a quantitie of golde should  
be molten and poared downe boylinge  
hotte into the throte of Manius, dispe-  
sing by thys ordre of punishment, the un-  
saciable couetousnes whiche was in hym,  
and other of the Romans. This was done  
according to the commaundement of the  
kyng, and so died Manius choked with the  
thyng wherunto he had alwayes grea-

test

## *of a Gentleman.*

lest appetite, and within the gullet of his  
throte receaved the full reward of his co-  
uetouse hart. It chanced also among the Herodians  
Romans that after the death of Cōmodus <sup>nus. li.iii</sup>  
there reigned in the Empire a graue and  
a wise farther called Pertinax, who by hys  
good pollicy ruled thinges in quyet ordre,  
to the great profit and increase of the com-  
mon welth. Whiche thinges the garrison  
Soldiers of the city could not long suffer,  
but killed this good Empersour, & by their  
owne power and strengthe they proclay-  
med in the cytie that the Roman Empire  
was to bee scilde to any man which would  
geue mony for the same & by it at their ha-  
des. At whiche tymie ther was dwellyng in  
Rome a verye riche manne in money cal-  
led Julianus: who beyng desirous of so  
greate honour, bought the sayde Empire  
at the handes of the soldiers, and gaue  
them therfore great summes of money.  
Thus Julianus obteyned the Empire, and  
the Soldiers hadde hys money, whiche  
thyng they chiesly desyde. But beholde  
the ende bothe of the Soldiers and their  
Emperoure. Julianus promysyng more  
monev unto the Soldiers then in dede he  
woulde performe, he purchased therewith

D. I. the

## of a Gentilman.

Milites  
urbani.

the cause of hys death ; and was soone after slayne by one of the Tribunes. The Soldiers also were thus punysshed: After the death of Julianus, there reygned one called Seuerus Emperour of the Romanes who bearing in his remembraunce how soule a slaughter the Soldier's hadde committed in Partinax, and tolde the Emprise vnto Julianus (as ye haue hearde) he caused proclamaciō to be made that all the garyson soldiers of the Ctie should assemble together without the walles of Rome and so to come forthe in peaceable wise as they hadde wone to do in tryumphes, and that they should at that time be sworne to their present Emperour Seuerus. These things the Soldiers beleued, thinking no further matter to lufke therein, but reioysyng leaste theyr weapons and harness behynde them, and yssued out of the cytie in maner of tryuniphe, with gaudes vpon theyr heddes, whyche when they were altogether, and menne unarmēd, by the former appoyntmente of Seuerus they were all inclosed (as in a circle) by other hys soldiers whyche were wel armed and of greater nombre, called Ilerici Milites, who tooke from them cer-

. tain

## of a Gentleman

faine costely daggers wrought curiouſe-  
ly with syluer and golde whyche they vſed  
to weare in Triumphes, they tooke also  
from them theyz gyrdles, theyz garmen-  
tes, and so turned theym forthe of theyz  
clothes all naked, not kyllynge one man  
of them: but Seuerus in an oration why-  
che he made unto them declared that the  
punyſhement was nothyng lyke ſo great  
as theyz offence, referrynge the preſerua-  
cion of theyz lyues to hys mercye, vnder  
whofe handes they wer all redy for to die.  
Thus the oratiō being endyd Seuerus ba-  
nished them all vpon peyne of their ly-  
ues neuer after to come nere the cytēe of  
Rome by a hundred Myles.

By theſe exāples we are taught to know  
howe couetouſneſſe haſte ben punyſhed,  
as a iust ſcourge to thofe in whom it hath  
taken dominion, and is a thyng moſt con-  
trary to thonoz of a Soldier, lettynge paſſe  
to reherſe how manye menne haue forſaken  
theyz owne cuntrye, in hope to ob-  
teygne greater lyuynges in other fozen  
nations. Neþer nedeth it too make  
mention of Cyties and townes geuen vp  
by menne for money into the handes of  
ſtrange Princes.

D.ii.

But

## *The iustitution*

But to end this matter & soe what to speke  
of valencye, Manye Soldiers do proue  
hardy men whiche be nothyng valient at  
all, for ryght valientve is to be wysehar-  
dy: then are tho e nothyng valient whiche  
syght for euerye tryfelynge cause.  
valency He that wyll haue prayse of hys sorgerve  
may not vse to make couocations of buck-  
lers after the maner of Fleetstreet, smithe  
fielde, or charynge crosse: For oftenty-  
mes wee see that he whiche is mooste ha-  
sty to drawe his swerde in the stretes, is  
ryght easye to bee intreced in the fielde.  
This oughte no gentleman to do, for ne-  
ther hardynesse nor valencye can be she-  
wed in suche sort: Neither is it any parte  
of defencz to hys countrye, nor thyng that  
perteyneth to thoffice of a soldier But he  
whiche in time of nedē shewith hymselfe  
bolde and vseth also wylde dome wþt hys  
boldenesse, maye justly be called a ryghte  
hardy man. Tully wryteth that there bæ  
two kyndes of fighting, the one is by pol-  
lycye and deuise as no other creature can  
do but man, in whom wisdom only doeth  
shewe hys force: the other is by strengthe  
of body, as lions, bulles and all other kind  
of brute beastes can doe. Which two kynd-

des

## of a Gentleman

W  
es of fighting are both within the power  
of man, yet the second maner of fightyng  
is not to be vsed among menne but when  
nede enforceth them to the same, and so it  
is allowable by Tully his wordes, and no  
other wise; for he writheth Confugiendū est Cicero.  
ad posterius si vt nō licet superiore. That is, of ficio.i  
to say in effect we ar licenced to fight lyke  
beastes when as we cannot rule our mat-  
ters by reason lyke menne. Thus we see  
fighting is not allowable but in foreseeable  
cases, as rather to fighte then to take sha-  
me or to suffer wronge: and by this mea-  
nes fighting in the warres for the defensio[n]  
of righte is a thyng whyche perteyneth to  
a Gentleman as soldier of justice in that  
behalfe. Finally although to do valiently  
in the warres it deserueth greate praye[re]  
and recompence, yet to minister justice in  
the state qf peace it is an office worthy of  
higher commendacion: the reason is, war-  
res are nothing necessary, but of necessity  
must b[e] defended when they fall. And co-  
trarywise peace is a thing not only moste  
necessary, but it is also called the best thi[g]  
which euer nature hath geuen unto men.  
And sumewhat to depresse the glorie of  
soldiers Salust writheth these wordes. Catelina

D.iii,

Sal de  
coniura  
Catelina  
nolite

## *The institution*

Nolite existimare maiores nostros armis  
Rempub ex perua magnam fecisse.

Thynke not sayeth he that oure forefa-  
thers haue made a small commun wealth  
to floryshe and become greate by meanes  
**D*icit*.**** of warres. Also Tullye sayeth, Pacem ini-  
quam iustissimo veniant efero, I allowe  
(sayeth he) an vnjuste peace to bee better  
than a mooste rightefull warre. Yet when  
warres doe fall betwene kynges and Ku-  
lers of this earth, that Gentleman whiche  
sheweth hymselfe hardye, wyse, and for-  
wardes therein, dooeth ryght well deser-  
ue fame of menne, and rewarde of hys  
country: and for hys parson he is compa-  
rable to hym whiche furthereth justice,  
and beareth the name of ciuill offyce. For  
wher the one sitteth at home & ministreth  
justice, þ other defendeth justice, resisteth  
and putteth backe those whiche would doe  
wronge to others: as doe all those whiche  
with losse of their bloud doe fight for their  
country, & geue repulce to others, whiche  
offer iniury to the same. It appeareth the  
to euery man of ryghte vnder standyng,  
that this vocacio of a soldyer is very mete  
for a gentleman. And therfore it is neces-  
sarie that Gentlemen be studious and  
diligente

## of a Gentleman.

diligente to knowe the feates of armes ,  
that they thereby maye bee experte menne  
to defende their countreye , whensoeuer  
occasyon of warres shall requyre they  
helpe . And furthermore not to stand igno-  
raunt in the knowledge of other world-  
lye thynges made for the use of menne to  
the conseruacion of a communie wealthe:  
so that therby they shall deserue bothe the  
name of good soldyers and quiete gentle-  
men . Unto gentlemen as honour of they  
well doyng and perpetuall remembraunce Armes  
of their baliency , certeyne sygnes and to-  
kens were genen , bearing witnes of their  
hardines and victories in their warres .  
These tokenes eche well deseruer bare in  
his shielde accordyng to his worthines ,  
some geuyng one deuice , other sum an o-  
ther , whyche were afterwardes , and now  
are called Armes .

These Armes are also borne by they chil-  
dren and posteritie , in signification that  
of so worthy fathers they were descended :  
wherby they haue before their eyes a day-  
ly memorial whiche ought to stirre up and  
incorage the to do þ lyke noble dedes that  
their ancitours before the haue done . Au-  
cient histories do make mencion of sodye

## The institution

armes geuen to sondrye valsent men, as  
to the Romans, The Greciens before the  
the Precians before them: and more au-  
cient. Siculus in hys antiquities maketh  
mention of Anubis, and Macedon sonnes  
to kyng Osiris (which with an host of men  
dyd trauell about al the wold, and taught  
the necessary vse of many thinges whiche  
were to men in those dayes vnknowen.)  
These two noble menne bare in their ar-  
mes two beastes, thone gaue a greyhoud,  
thother a woulf. These men were long ti-  
me before that Alexander the great bare  
any name in this worlde, yet reygned he  
before the Romans who also were valent  
people and floyshed through oute all the

Commē- worlde berynge the names of Romans. II.  
taria Ce M. CC. lxxxiiii. yeres passēo so that it appe-  
sar. s.

reth armes haue been dewe unto valent  
men of no small continuance. Then af-  
ter those dayes auncient Empiers & king-  
doms did beare armes, as appropriate vnto  
their dominions. The Rymans gaue an  
Egle, whiche ensigne was in great hassar-  
des to be lost here in Englannde, called the  
Britaine, at such time as Julius Cesar ar-  
ived among the Brytainer. The Realme  
of England beareth three Lyons of golde

In a

## of a Gentleman

In a field of gules. Fraunce beareth threes flower delis gold upon a feld asure, Scotland a Lion rampante guels, and so forth of other Realmes. And euery Gentleman particularlve hath his proper armes, as herauldes skyll full therein canne better blase: to whom I referre that For by occasion of armes I am rather moued to reherce sume whyche are commonlye knownen, then that I meane to enter into any great discourse of blason.

How ambassages be most  
mete for Gentlemen.

**V**nto a Gentleman also apperteyneth more sytly then to any other sorte of manne ambassage or message to bee done betwene kynges and princes of this earth more fitly I say because gentleman doe know how to beare countenaunce and comlye gczture before the Magesty of a kyng better then other sortes of men: also they knowe how to receyue and interteygne others, and howe they themselues oughte to be intretained. Whiche thinges are muche noted in an Ambassador coming out of a forzen Realme, & in no place so well to be learned as in the courtes of princes To such a gentleman doe belong.

v. thin-

## *The institucion*

þ. thinges, lerning, knowledge in languages, sobrietie of person, cortesye, and liberalitie. Wherof two, that is to saye learning and sobriety are most requisite : the other three also are so necessarye, that they cannot well be wantinge in an Ambassadour. Some perchaunce will say that personage or comlines of body is also requisite, whiche thyng in a man sheweth forth the conning handy worke of god, yet is it nothyng so nedefull as the others be : for it suffiseth that he bee sobre and learned having therwith the giftes before rehearsed. For if an Ambassadour be lerned, he shalbe able to discourse with learned men in any affaries touchyng his message, or other thinges perteining to the wealth of his countrey: if he haue knowledge in languages, then shal he be able to talke with sundry nacions, and therein a man meete to serue hys countrey in sundry wyse: If he be sobre, he is thereby more acceptably receyued into the compayne of gracie menne, to whose wisdomes the wayghtie matters of euerye commen wealth of necessitie are committed, by them disposed and determined those ar the necessary seruautes & ministres to kynges, without whom

## of a Gentleman

whome the sure establishment of Keat-  
mes cannot well be grounded. Courtesye  
in like maner hath his vertue, it winneth  
the good reporte of Straungers, it purchas-  
seth loue of those whyche never sawe the  
man in whome it worketh the fruites of  
Gentlenes, liberalitie is also a thing whi-  
che sheweth forthe thonour of a Gentle  
heart, thys is also moche commendable  
in an Ambassadoure. The contrary vnto  
liberalitie is prodigalitie: and thus they  
differ, liberalitie is to helpe and succour  
with worldely goodes the man whyche is  
poore and standeth nedefull therof, or to  
geue mony to the mariage of poore may-  
dens, or to geue a thing where it maye be  
well bestowed. Prodigalitie is to bestowe  
money or goodes in such sort as it is spent  
ether in bankeiting, festynge, rewardes to  
plears of interludes, rewardes to Ma. of  
defence, in hauking, hunting or any other  
lyke thyng of whyche there can remayne  
no gret fame or memory to þ spender ther  
of. This vice of prodigality reygneheth chief-  
ly in yōg mē, who know not þ right use of  
money or valewe of a penye. Therfore I  
make mention therof to yong gentlemen,  
to thintent they may auoide to fal therin.

Yet

## The institution

Yet this fault is curable in any gentlemā  
and so muche the lesse because in continu-  
aunce of time with great expences & sh-  
ding of money, most men at that lengthe  
are brought to knowe the ryght valew of  
thinges, and to esteme money as money,  
and not as chippes or duste flyinge in the  
ayre. In this vice of prodigalytie old men  
dō scldome offend. Lyke wyse the ryghte  
use of liberalitie is scldome found in thē,  
by reason that couetousnes is impediment  
to the same, to which vyce feble age is soze  
inclined, and more dō menne fynde them-  
selues annoyed therwith at ix. yeres then  
at the age of xxxiiii. For the neerer a man  
draweth to his end, the more desyrous and  
gredy he is to haue, and becomic rych: and  
no man is so olde, saithe Tully,) but he  
Ciceron  
de Seneca  
ad Cato. thynketh hymselfe able to lyue one yeare  
longer, so that so longe as lyfe remaineth  
in age, so longe groweth in him a desyre  
for to haue. Thus as couetousnesse is in  
all men dispayseable, so in an ambassa-  
dour it cannot be hydden, for hys house  
kepyng and his receyving of strangers at  
sundrye times wyl bewray it if any such  
vyce be in hym. Wissome therfor willetteth  
al men to auoyde eche superfluitie, as ne-  
ther

## *of a Gentleman.*

ther to be to muche a nigarde whiche com-  
meth of couetousnes, neyther to greate a  
spender whiche commeth of folly, where  
measure is obserued there is plentious  
house kepyng, without waste, whiche eue-  
ry Ambassadour ought soz to doe, because  
good house kepyng is a thyng in all Gē-  
lemen required, and also it augmenteth  
the honoure of the prynce from whome  
suche a messenger is sente.

A gētlemā sent of ambassage vnto a prīce  
oughte to thincke a kyng to be but a man,  
and in reverence and humilitie boldely to  
say hys message vnto hym, nether anno-  
lging the prynce with manye wordes, nor  
to speake any thyng whiche agreeth not  
with reason. These thynges obserued,  
he shall shewe hymselfe able to vse suche  
an office, and deserue lustely rewarde at  
the handes of the prynce hys lyge Lorde  
and mayster, In whose assayres he is sent  
into any foreyn Realme.

**H**ow a gentleman dwellyng in  
the contrie, may profit  
others by his office or  
otherwyse.

To

## *The institucion*

**T**he be a justice of peace in the country, as a staye for symply men, & helper of their causes by waye of arbitrement or otherwise to end their contentions, and stint theyr strynges. It is also a goodly ministracion and office for a gentleman: wherein a man may doo muche bencsite to the common welth, and purches great loue emong his neigborz: and though such one be not fully wel ler ned in the lawes, yet it behoueth him to haue some knowledge therin, and chiefly in thinges belonging to his office. For ignorance dwelinge in a gentleman blemisheth his worship, and defaceth his person in many pointes. Ignorance quickly beleueth, ignorance is easly deceipted, yea in most manifest matters. Therfore it behoueth a gentleman so to apply hymselfe, that he be not founde fully ignoraunt: for knowledge in any honest thing is commē dable. It soundeth euill whē the countryman shal resort vnto a gentlemā for coun sel in matters of contrauercy or to be instructed at the gentlemans hands, whose headis boide both of lawe and reason, and then such a gentleman willett his neighbour to resort vnto the next justice. This manne

## *The institution*

man can litle skyl how to profit his coun-  
try or to save himselfe harmlesse fro the  
perilous accidentes of this wozld, keping  
the wulfe from the doore (as they call it)  
though in dede he knowe ther be a shepe  
within, who stādeth in great danger if the  
wulf shold enter the house. Of ignoraunce  
there is risen a prouerbe in our tōg much  
to the reproche of gentlemen , as thus.  
He shoteth like a gentlemā faire & fur of.  
This prouerbe doth not only meane sho-  
ting as with bow and arrowes, but it ex-  
tendeth further and recheth to greter mat-  
ters, all to the dispayse of ignorant gent-  
lemen. The like saying is welshot, as who  
say neither wel spokē nor wel vnderstād:  
taking the metaphor from the shooing of  
gentlemen. I wold therfore erhort al gēt-  
lemenne so to growe in knowledge that  
this prouerbe myght loose his effecte, and  
no more to be saide, shot like a gentlemā.  
Wylshynge rather it myght take place in  
som other sortes of menne, if in any man  
it be place worthy . To gentlemen of the  
cuntry whch haue landes o; lyuing ther  
so , it hath been a greate prayse in tymes  
past, and is truly a thing praise worthy, to  
be good houskepers, to relieue their neigh-  
hours

## *The institution*

hours wth meate and drynke, to fedde ma-  
ny and be themselves fed offewe, to seke  
London scldome, and at theyr owne hou-  
ses often to be sought, to haue their smo-  
kye kitchens replenished wth vittaile, their  
stables wyth Horses, theyr Warderobes  
rather wyth harnesse then silke Garmen-  
tes, their Haules with menne, their cham-  
bres with plentye of Fuell and fewe per-  
fumes. These thynges had wont and are  
still praysse worthy in gentlemen whiche  
dwell in the cuntry. In the aunclent time  
when curios busldyng fyd not the eyes  
of the wayefaryng man, then myghte he  
be fed & haue good repast at a gentlemans  
place so called. Then stooode the butterye  
dore without a hatche, wemen had then no  
cause to curse small dysches, Flanders  
Cookes hadde then no wages for their de-  
vises, nor lquare Tables were not vied  
This varietie and chaunge from the olde  
Englyshe maner, hath smally enryched  
gentlemen, but muche it hath empou-  
rshed their names, not with out iust pu-  
nishment of theyr inconstancye in that  
behalfe. Ignoraunce was the cause whych  
moued gentlemen first to accept straung  
Inuentionis, and leue their owne maners  
whiche

## *of a Gentleman*

Whiche were approued and knownen to be  
good: for being ignorant how vnfitte the  
new would accord with our Englishhe na-  
turrs, they wer by that ignorance prone  
& redy to forsake the olde. Rememb're that  
drinke draweth the Fleming to your frend  
ship, good house keping, the Englishman:  
and correction the people of Fraunce. If a  
man therfore be ignorant how to vse echs  
of these thre in his kind, he wanteth dis-  
cretion to deserue their dispositions More  
ouer ignorance robbeth maisters of such  
duties as their seruautes oughte by obedi-  
cence to owe vnto them , and maketh a  
seruaunte to become checkmate with his  
maister: then saith such a seruaunt that he  
hath the beste yemons maister in al Eng-  
land I speake not this against seruaunts  
nor other wise then that I wold al gentle-  
men to bee bothe curtise and liberall vnto  
them, but it tendeth towardes such ma-  
isters, as neither know the right use of wor-  
ship nor liberalitie: & so by meanes of ma-  
kyng those their egalles whiche ought to  
be their inferiors, they lose such worshipp  
as vnto the name of gentry ought dewly  
to appertaine, as thinges alwayes appro-  
priate to the same. Thus as ignorance in

## *The institucion*

a gentleman is muche dispayable, So to  
much cunning in him is nothinge prays-  
worthy. That is when a gentlemā is cun-  
ning in an other mans occupacion, & igno-  
rant in his owne: as to know much in hus-  
bandry, Cloth makinge, or marchandise, &  
to be ignorant in knowledge of his owne  
state & office of a gentleman, which thing  
cometh of a devil procured by auarice, ac-  
cording to the saying of Chaucer. The de-  
vil made a riue for to preach or a Souter a  
Shipman or a Leche. Thus he dispayseth  
those whiche leave their owne vocacion, &  
serche to know the faculties of other me.  
By these and suche lyke abuses, the name  
of gentry is runne into greate ignomynye  
& disdayne, because it hath appeared of la-  
tes how cunning gentlemen haue bene  
in other mens occupations, and how sin-  
glely they hath regarded the presaruacion  
of their owne estates: And wel worthy are  
all suche to loose the name of gentrye, be-  
cause like Storkes deourers of their owne  
kynd, in runninge out of their profession,  
they destroye them selues: as by continu-  
aunce of bying and sellynge they are nat  
esteemed as gentlemenne but marchan-  
tes, ouerthrowing in proces of time their  
wo<sup>r</sup>s

## *of a Gentleman*

Worshipful houses themselves, and these posteritie for euer. Take it nether that I mene to inuey agaynst on sorte of menne more then an other, for to such purpose I bend not my intent: but as I would wishe no gentleman to decay by mynsinge hys estate, euен so the righte way to preserue gentrye standeth muche in estimacion of them selues: for no better is he then leawd whych thinketh himselfe a leawde man: & no lesse is he then worshipfull, whych in al worship behaueth himself and directeth his lyfe to do vertuous dedes. It is an easy thyng to iudge how vnlike that man is to atteigne higher honoꝝ, wher as he is not able to meintaine the present estate wher unto he is callled.

Wel are the marchaunt men of London acquainted with the infirmities of suche gentlemen, and better acquaintaunce day ly groweth emong them, when as the pol- litiſke deuices of the marchaunte iogneth wyth the simplicitie of the gentleman, & never leaueth acquayntaunce nor familiariſtie with hym unto suche tymie as the marchauntes moneye hath boughte the gentilmans land. Then is y marchaunt

## *The institucion*

a gentleman is muche dispayable, So so  
much cunning in him is nothinge prays-  
worthy. That is when a gentlemā is cun-  
ning in an other mans occupacion, & igno-  
rant in his owne: as to know much in hus-  
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cometh of a deuil procured by auarice, ac-  
cording to the saying of Chaucer. The de-  
uil made a rive for to preach or a Souter a  
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serche to know the faculties of other me.  
By these and suche lyke abusess, the name  
of gentry is runne into greate ignomynye  
& disdayne, because it hath appeared of late  
daies how cunning gentlemen haue bene  
in other mens occupations, and how sin-  
glely they hath regarded the presaruacion  
of their owne estates: And wel worthy are  
all suche to loose the name of gentrye, be-  
cause like storkes deuourers of their owne  
kynd, in runninge out of their profession,  
they destroye them selues: as by continu-  
ance of bying and sellynge they are not  
esteemed as gentlemenne but marchan-  
tes, ouerthrowing in proces of time their  
wo-

## of a Gentleman

worshipful houses themselves, and these posteritte for ever. Take it nether that I mene to snye agaynst on sorte of menns more then an other, for to such purpose I bend not my intent: but as I would wylle no gentleman to decay by my susinge hys estate, euuen so the righte way to preserue gentry standeth muche in estimacion of them selues: for no better is he then leawd whych thinketh hymselfe a leawde man: & no lesse is he then worshipfull, whych in al worship behaueth hymself and directeth his lyfe so do vertuous dedes. It is an easy thyng to iudge how vnlike that man is to atteigne higher honor, wher as he is not able to meintaine the present estate wher unto he is callled.

Wel are the marchaunt men of London acquainted with the infirmities of suche gentlemen, and better acquaintaunce dayly groweth emong them, when as the polittike deuices of the marchaunte iogneth wyth the simplicitie of the gentleman, & never leaueth acquayntaunce nor familiaritie with hym unto suche tymie as the marchauntes moneye hath boughte the gentilmans land. Then is y marchaunt

## The institucion

lord of the gentlemans house, & the gentle  
man no nearer of acquayntance with the  
marchaunt man then though he had never  
seen him before. Take hede of this gentle-  
men, vse your vocation in such sort as ye  
may haue no moze to do with those kinde  
of men, then for your mony to haue their  
marchandis: it is a greate aduantage to  
haue a man subiect to mony. So long as  
ye haue mony þ marchat is your servant,  
but when he hath mony wherof yee stād  
nede right wel he knoweth þ your master  
lieth in his chest at home, clad in a rote of  
lether or canuas, able to rule him whych  
weareth robes of silke. Thus to conclude,  
of the offices of gentlemen, it may be sayd  
that it falleth not for euery gentleman to  
bee one of these. iij. before rehearsed: that  
is to say a manne of law, a Captayne in þ  
Warres an ambassadoure, or a Justice of  
peace in his Country. Irew it is ther ares  
to seauve offices for so many men, and wel  
I do affirme that therbe many moe offices  
and rounes fit for gentlemen, yet because  
the god man of lawe is a keve of iustice,  
the valiente Captaine a shylde and de-  
fence for hys Country, the wise Ambassa-  
dour a necessarie fozelne eye of the com-  
mune

## *of a Gentleman.*

mune wealth, the suffise of peace a nedefull minister in the Countreye, I haue thought good therfore(as they be) so to cal them chiese offices ouer others, and most necessary for gentlemē to hane þ ministracion of them before any other sortes of persons: not denying but that ther bee manye moe offices and roumes fit for gentlemē, whyche here particularlye to reherce, it shold bee superfluous. To be a customer of a Hauen towne, or a Gayly for wante of larger fortune, necessitie hath rather enforced Gentlemen then their first institution: but that a gentle man be a sercher of sum porke, or a Sergeant in a Cittie it is very vnmete for his instituciō, because we ought to consider that a gentlemans shold beare an office like himselfe, wherin may be no apperaunce or likely hode of dishonesty: but as he himselfe shold be civil of person, euен so ought his office and ministracion to be such as in all vprightnes it may be ministred. Moreover ech gentle man ought to account himselfe a man ordyned to labor and trauaille in righte causes, offices and ministracions, a man ready to defende hys countrey from Enemyes, widowes from wronges, orphanes

C. iij.

from

## *The institution*

from oppresyon, and eche other poore man  
in his iust cause accordyng to the power &  
abilitie whiche lyeth in hym, and so to bee  
a man both stout and humble: as stout in  
defence of right, and lowly in his conuer-  
sion towards al men. This man ought al-  
ways to haue a firme conscience, and so  
charely to loke to the preservacion there-  
of, that no worldly blastes of pryde or am-  
bicion do corrupt the same, so that he may  
be profitable vnto others by þ examples of  
his well doinge: whiche thynges by hym  
observed he maye thenne bee ryghtefullly  
called and woorthelye deserue the name  
of a Gentleman.

Howe a Gentleman should dif-  
fer from other sortes of men.



I nedeth not muche to vse  
long treaty hereof, because  
the course of thys booke ru-  
neth to no other end in es-  
teem, then to declare the dis-  
fence betwene Gentlemen  
& other sortes of men: wherin we oughte to  
consider that reverence and honor is not  
at al times euyl bestowed towards men of  
noble

## of a Gentleman.

noble housez, although their condicions in  
al pointes do not aunswere to their nobi-  
littie For it is to be cōsidered that the more  
reuerence is done towards noble men þ  
more it geueth example of obediēce towar-  
ds the Rulers and superiōrs of this earth.  
And wel we ought to beare greater thin-  
ges at handes of noble men, when as they  
offend in such sort as hurteth vs nothinge  
at al And thoughē sumtyme noble menne  
wil forget the selues, yet ought not others  
therfore forget to do their dutie vnto  
them. Herodianus maketh mention of one  
Macrinus whch wrought the destruction  
of Bassianus Caracalla Emperour of Rome  
& so became his successour in the Empire.  
This Macrinus (saith he) being at Antio-  
chia wrot an Epistle to the Senatours of  
Rome, wherin among other things (by oc-  
casion that he had to speake of noble men  
borne) he wryt these woordes. Patrocinia  
nobilitas se numero in superbiam vertit,  
dispectis omnibus velut inferioribus. That  
is to say: oftymes nobilitie chaungeþ it  
to pryde, and despiseth all other menne  
as their inferiours. In thys pointe gen-  
tly doth not only differ from others, but it  
differeth from it selfe: for gentlenes & prid

E. Iijij, are

## *The institucion*

are two contraries. But touching þ frus  
difference, and as they ought to differ: like  
as the rose in beauty passeth all other flo-  
wers and is an ornamente and settinge  
forth of the place where it groweth and so  
by the excellency that nature hath gien,  
it leadeth a mans eye sooner to the aspecte  
and beholdinge of it thenne of other flos-  
wers, so ought a gentleman by his condi-  
tions, qualities and good behauior, to ex-  
cel al other sortes of men, and by that his  
excellencye to set forthe and adorne the  
whole company among whom he shal hap-  
pen for to be: and therby to leade the eye of  
mans affection to loue him before others  
for his vertue sake. Eche gentlemen ther-  
fore ought to take diligent hede, that abou-  
daunce of high stomacke do not ouergrow  
the good disposition of humilitie, like as in  
gardens wel situate we see oft times fayre  
flowers put out of syght, by reason of net-  
tles, humblockes, and other grosse wedes  
which growe therein, and kepe from the  
good herbes both the beames of the sunne  
& droppes of the raine, for want of whiche  
naturall heate and moistures, the swete  
flowers and god herbes by necessity must  
nedes

## *of a Gentleman.*

Nedes perishe. Yet can it not be sayd but þ  
mold of the garden woulde as wel nourish  
and bring forth swete flowers as vnseuer-  
ryewedes, so that the negligence of þ gar-  
dener is to be blamed and no other thing:  
Euen like maner when as in a Gentleman  
of goodly parsonage, more vice appeareth  
then good condicions, iustlye is the neg-  
ligence of such one to bee reproued, and  
then I know not how or wherin he diffe-  
reth from an other common parson, thin-  
kyng it not euyl applyed to liken such one,  
as Salomon in his prouerbes doth, when  
he speaketh of a fayze woman whose beau-  
ty is greater then her wisedome, sayinge  
these wordes: Annulus aurius in naribus  
suis est mulier pulchra & fatua . A fayze  
woman being a ſeole, is like unto a hole  
whiche carrieth a ringe of gold through her  
nose: euen ſo(as I thinke) a Gentleman of  
goodly parsonage being beastly in condi-  
cions may be included within this simili-  
tude: for he ought eyther to differre from  
other men in laudable thinges or els not  
to differre at al. And in that respect no man  
can iustly challenge the title of nobylty.

VVhat

## *The institution*

VVhat pastimes gentlemen ought  
to vse, how: and after what sort, and  
what games are vnmete to be vsed,



Although good exer-  
cise and honeste pa-  
stymes doo muche  
proffyt bothe to the  
healthe of man and  
recreation of hys  
wytte, wherby they  
be allowede: yet no-  
thinge canne bee so  
good but the excessyue and vimeasurable  
use therof taketh away y right institucion,  
and bryngeth mysuse vnto that whiche at  
the fyrt was ordeyned for necessary cau-  
ses, wherein I take occasion to speake of  
hawking and hantyng, pastymes vsed (yea  
rather abused) of Gentlemen, which pasti-  
mes in their right kinds are good & allow-  
able, yet by superfluous use and ouermuch  
hantyng of them, they be rather chaun-  
ged into faults & transgressions, then ho-  
nest exercises ordeyned for mans recrea-  
cio. In this & al other pastymes we ought  
to folow the graue counsel of Cicero, who  
wryteth these woordes, non ita generati a  
natu-

Cicero  
officer.

## of a Gentleman.

natura sumus vt ad ludum & iocum facti  
esse videamur, sed ad seueritatem potius, &  
alia studia grauiora. That is to say: we ars  
not made and brought foorth unto thys  
world to thentent we might appeare crea-  
ted to the mayntenaunce of gainyng and  
pastyme, but we be borne to more waigh-  
tye matters, to more graue studyes, offi-  
ces and vocacions. Yet doth not Cicero de-  
nye but that honest pastymes are allowa-  
ble, so that they be measurably vsed, as he  
also wryfeth. Ludo autem & ioco illis qui-  
dem vti licet, sed sicut somno & ceteris qui  
etibus, tum cum grauibus serisque rebus fa-  
til fecerimus. That is to say: honest games  
& pastymes are allowable, but we oughte  
to use them as we do slepe and other easies  
of the body, & to be taken after such tyme as  
we haue labored enough in other waigh-  
tye matters and worldly assayres: accor-  
dyng as the Romayne Sceuola did vse ofte  
tymes in playing at Tennys, only for the  
recreacion of his spypettes after suche ty-  
mes as hee hadde taken greate paynes in  
wayghtye matters of the commonnes  
wealthe. He vsed also other Games and  
pastymes, not that hee delyghted in gam-  
myng, but only to make his wittes more  
fresh

Valerius.  
Lib. viii.

## *The institucion*

Socrates.

freshe and ready to the study of nedefull & profitable thinges. Also the wyse Phylosopher Socrates (to whom no part of wylde domme laye vñknowen) tolke no shame to play with Canes and Redes emong yong children, as puttynge theym vnder theyr thyghes, and so runnyng one agaynst another somewhat in maner of iusting with Horses. This dydde he not for that there were in hym any chyldysh appetites, but to allow gamyng as a nece slyre thyng to reviue and quickeinne the wyttes of wise men. And to knowe what pastymes we oughte to vse, Cicero also wryteth these wordes Suppeditant autem & campus notter, & studia venandi, honesti exempla ludendi, The fieldes (sayth he) huntinge of beastes, and such other, do minister unto vs godly occasions of passing the time. Yet he sayth mozequer. Ludendi est quidem modus retinendus. That is to saye a measure ought to be kept in pastyme. Whiche worde measure bryngeth in good occasion to speake here of Haulkinge and Huntynge, for because in these dayes manye Gentlemen wil do almosste nothinge els, or at the leaste can do that better then any other thing.

Thys

## of a Gentleman.

This is the cause why there bee founde so many raw Soldyrs when tyme of warres requyret their helpe. This is þ cause of so many vnlearned gentlemen, whych (as some say) they understand not þ ynke-horne termes that are lately crept into our language. And no maruayle it is thoughtes they do not vnderstād thē, whē as in their owne Hawkinge & Huntynge termes they be ignoraunte: as Auuent, and Retrouue whiche they call Houent and Retrius.

For these and many other termes of hawkyng and huntynge are taken oute of the frenche tongue, and thereby they passe the vnderstandingy of moste Falconers. Ther is a saying emong hunters þ he cannot be a gentleman whiche loueth not hawkyng and hunting, which I haue hard old woodmen wel allow as an approued sentence among them. The like sayinge is that hee cannot bee a gentleman whych loueth not a dogge: and if that bee true, he cānot be a dogge that loueth not a gentleman. This is as great an arguement to proue a gentleman, as thoþer before rehearsed, & both so strong as may possible be made by the authoritie of so great clerkes as hunters be.

But

## *The institution*

But hunders sayinges are no Gospel, for sumtime they wil affirme & thereto binde an othe, that the fallewe dogge cotid the whyte, when as euene dede the falow came behinde. Alehouse arguments ioyned with ignorance taught men first to deserue a gentleman by louing a dogge: not that I say hantynge and haukyng is cause of ignorance, but wel it may bee sayde that to much haukinge and hunting is cause of neglectyng the thyngs wherunto al gentlemen are instituted. To redresse these blemishes in yonge gentlemen, and that they maye better knowe whereunto they are ordeyned, theyr fathers and parents oughte to be more carefull in bryngynge them vp frō theyr childhead, as to let him apply his booke whyche is not apte for the feates of armes, and to suffer hym to follow the feates of armes, which is not apt to receyue learning: and that he whych is not fyt for any of them both(as in men be sundry natural inclynacions)to let suche one then applye other thyngs as to serue in the courts of prynces, to lerne languages, to trauel and know the maner of nations, wherby commeth to a Gentleman greate knowledge and vnderstanding.

Thus

## of a Gentleman.

Thus shall anye of those sortes be able to compare wyth hys eldeste brother, as well in knowynge what ryghte gentrys is, as in beyng apte to bryng forth the perfyt frutes therof: yet may it cum to passe that these daylye haukers and hunters in takyng of a hauke cannot easely be amided neyther to reclayme her, to knowe howe manye cotes shee is of, to gyue her a measurable gorge, to deserne perfyt in- dusing, to know whan a hauke is ful sum ned, to know like wise her diseasys, as the craye, the frounces and others, to selde a hauke, to impe her, to cope her, wyth ma ny ternies moe, whych thyngs and others knowenne, a manne maye bee a perfeite good Falconer.

Yea there do belong many moe thynges vnto a perfect gentleman, neuerthelesse thesse pastymes measurablye vsed are al lowable, and nothing is to be blamed ther in but the excesse. Likewise hutting in hys kind as to flesh a dogge, to vncupple houn ds, to folow the, to kepe stading, to blow þ mort, called þ mote, þ retract, the chace, to halow þ time, to holde in time, to let slip in time, so ought a gentlemā also to hunt in time, & not at al times: as to thinke w̄ himselfe

## The institution

selfe that he was boorne to pleasures, but rather to profit, and not onely to profit himselfe but others also. As by hys knowlledge and wisedom to benefit other men, whyche thynges are hardely broughte to passe by him that spendeth all the tyme of his youth in hauking, hunting and such other delights.

## Diceplay,



If Diceplaye I cannot wel  
treate, neyther do I knowe  
ynames of dice. But therin  
I refer you to a litle booke  
called the detection of dice-  
replay wherin are declared the names of  
al kyndis of dyce, & who makcth the besse,  
and wher he dwelleth: whyche booke hath  
ben set forth by sum Mayster of that art.  
And though he it be named the detection of  
diceplay, wherby it shold seeme to discouer  
sum false thing hidden threin, yet it is to  
be feared that diceplei hath grounded his  
building vpon so sure foundacion, that it  
wil not of long time decay. But of one thing  
I am certayne, that thls kynde of game is  
nether

## of a Gentleman

neither allowable, nor hath ben vsed or al-  
lowed by our foreshathers for any honeste  
pasty me euensomuch as it hath bene bla-  
imed & rebuked in kinges: much lesse then  
can it be allowed in gentlemen. And to the  
profe therof Chaucer the beautie of oure  
tongue, rehearseth these old examples.

Wilbon that was holden a wyse embassadour  
Was sent ta Corinthe wuth ful great honour  
Fro Calidon, to maken them alliance  
And whrn he came, happened this chance  
That al the greatest that were in that land  
Playing at hassard he them sand,  
For whych as sone as it myght be,  
He stalle him home agayne to his countrey,  
And sayd: shet wyl I not lose my name,  
I wyl not take on me so great a shame,  
For to alle ye you to no hazardours,  
Dendith other wyse ambassadours.  
For by my swich me were never dye,  
Then I shold you to hassardours alleye:  
For ye that be so gloriuous of honours,  
Shal not alleye you wuth hassardours  
As by my wyl, or by my treaty.  
This wyse Philosopher thus sayd he,  
Loke eke how king Demeratus  
The kyng of Partches as the booke sayth he:  
Sent hym a payre of dyce of gold in scorne,  
For he had vsed hasardye there beforene.  
For whych he helde hys glory and hys renomme,  
Of no balew or reputacion,  
Lords right find other maner play.  
Honest enough to drye the day awa.

J. C. Chaucer

# The institution

## Cha ucer his owne opinion.

Hassardryp is very mother of ielinges.  
And of deceipt and cursed for swerengis,  
Blasphemys of Chyrt, manslaughter & washalso  
Of basail ostymes, and other moe,  
It is reproke and contrary to honour  
For to beholo a commune hassardour:  
And ever the higher that he is of estate,  
The more he is holden desolate.  
If that a prince do vse hassardryp,  
In al governaunce and pollicy  
He is as by commune opinion,  
Holden lese in reputacion.

By this it appeareth how diceplaye hath  
bene abhorred of our elders, rebuked in a  
kyng, blaimed by a Philosopher, and  
dispreysed by oure father Chaucer, as a  
thyng contrary of all godnes and vertuous  
life. And although it be a game much  
vsed amonge noble men and gentlemen,  
yet doth it vngelle them both by the thing  
it selfe (as hassardors are accompted vndo  
nestie men) and also for that it vnricheth  
lords & maketh them poore gentlemen: it  
putteth oft tymes a Castle into a capcase,  
of old maners it buildeth new Cotagis, it  
torneth fée simple to fée single, with other  
infinite like properties. Then if these and  
such like wonderful operacions of diceplay  
do somuch delite gentlemen, þ they wond  
haue

## of a Gentleman

haue the like miracles wrought vpon them  
whych heretofore haue bene wroughte  
upon others, it smally availeth here to open  
the mischeses þ ensue therof. But if those  
gentlemen woulde forsake it whych haue  
vsid it, if others would not learne whych  
as yet bee ignoraunt in the game, thenne  
should the leauers find great ease, and the  
ignoraunt great kno wledge: wylshynge  
that diceplay among gentlemen wer tur-  
ned to sum honeste pastyme, and that the  
fauerne might haue hym righte yelded to  
hym againe, whiche vnquiet place is  
moste fytle for an vnquiet game. Dice-  
pley is properlye like unto an yuye tree,  
whiche takinge his roote vnder a stronge  
wall, leaueth never unto suche tyme as it  
hath vndermynd the same, and destroyed  
utterly the foundacion therof. Then after-  
wards when the wal is ready to fal down,  
the yuye which was the causer of the de-  
cay, holdeth vp the wall stil for a tyme:  
Euen so the game of Dicepley when as it  
taketh hold of a richman or one that hath  
substaunce, It first vndoeth him utterly:  
thenne afterwardes when hee hathe no  
more leste, it meintaynethe him to lyue  
in case of a forlorne manne. For haun-  
tyng

## The institution

lyng the places of gamyng, and causynge  
others to know his silly state , w<sup>e</sup> also now  
and then flattering the gamster that win-  
neth, he getteth by thys foulme meanes so-  
much as mesinteyneth his myserable life.  
The games of checs and Tennisplay, be-  
cause thone is an aunciente pastyme, and  
profyteth the wit, the other very good for  
the exercise of the body, measurably taken  
are mete to be vsed. I meane not herein to  
allow those gentlemē (if any such therbe)  
whych have consumed the greatest parte  
of their wealth at Tennis, as in playinge  
two or thre hundred Crownes at a set, &  
so to continue till the loser doo desye the  
game. This is no playng but playne fat-  
lyng out from wealthe to reþtaunce, &  
finally it relieueth smally a gentlemans  
want to beare the name of a faire Gam-  
ster, or to bee called a francke player, for  
suche franckenes deserueth rather the  
name of folly, and therefore not to be vsed  
in the life of a Gentleman.

### Shooting in the long Bowe.

**V**hen the Romaines had occasion  
to speake of warres, they would  
cal it the chiese hono<sup>r</sup>, ground, &  
preservacion of their wealth, for  
that

## *of a Gentleman.*

that through warres they had the greateſt part of al the woldē in subteſtion, and by that meane toke great glōry in the ſame. In like maner whē occaſion is minifred to ſpeake of ſhoting or archers, we Englishmen may cal it the honour of our countrȳ, for because through that goodly deſeſce the Realm of Englād hath oft times won great fame and victorie, as well againſte our prochane and nere enemis, as also in fozen warres. And it is wel knownen that Englishmen are (and ſpecially haue ben) þe beſte in that feate of all other nacions in Europe, ſo that for because the honour of wel doing, and diſhonour of ouerthowmes in þe warres haue alwayes ſounded vnto gentlemen, as heſts and priuincial cauſers therof, eyther to their prayſe & glōrye, or diſprayſe and rebuke. Therfore it ſhal be com al gentlemen to uſe thiſ our English paſtime of ſhoting for their greateſt game and diſport. Thiſ paſtime hath in it two ſingular pointes whych in no other game as yet coulde euer be found: that is, it ſerueth both for paſtime, and a deſence in the warres. It hath ben alſo uſed of long time for an auncient kind of deſeſce, as appereth by many histories, & of none ſo well knownen

## *The institucion*

Apian de  
bello  
per.

wen and exercised as of Englyshe menne. And to proue that shooting hath much feare and annoyed old men of warre, ye shal read that in the wars betwene þ Romaynes and the Parthes, the saide Romaines wer oft discouraged by meanes of shooting, whiche feate the Parthes muche vsed, and wer very good archers, & preuayled oft to the great discomfort of their enemies: soo that amonge other thinges I noted a certaine answer which one Cassius a Roman captaine, made to the Arabians, who ha-uyng great knowledge in Astronomye & things touching the disposition of the heauens, dyd on a certayne tyme counseil this Cassius that he should not take his iorney or enterprise in hand vnto such time as þ Moone had passed the signe of Scorpio, a froward and dangerous signe by their o- pinions . To whose counsell Cassius made this aunswere, I feare rather (saith he) the signe of Sagittarius thenne I doo Scorpio, meaning therby that þ Parthes oft times discouraged the Romainyes wyth shooting, as gauling them & their horses to their great annoynce Moreouer it is wri- ten in a french booke called Les ordonances delaguerre, that euery yōg man haunting

the

## of a Gentleman.

The wars being of the age of. rbi. d<sup>r</sup> rbi.  
yeres, shold exercise hymselfe in the long  
Boe, wherby it appeareth that the french  
men wel accustomed in tymes past to the  
annoiaunce of our Boes, thought good to  
make themselves mete in al that in them  
lyeth to vse the same defence, as able ther  
by to match vs wyth our owne feate. Yet  
how vntowardly they shote in compariso  
of the English parson, it nedeth not to re  
herse. & how wel the English men can vse  
the Harquabuse their chieffest defece, it is  
also wel knownen, wherof the french naci  
on both in Scotland & in their owne cou  
try haue had god experiance. Wherfore  
if this pastyme of shotyng should decaye,  
whych ( we may rather call a defence for  
our country) It wer no smal losse and do  
mage to the whole English nacion, & spe  
cially great dishonour to the gentleman  
who ought to be most careful and diligent  
in the defence of their countrey, and ear  
nestly to labour for the preseruacion ther  
of and maynteynaunce of al such thyngs  
as are mete for the warres.

Furthermore yf wee compare the  
warres of tymes passed wyfhe those  
whiche haue beeene, synce the inuencion

## The institution

of the Gunne, we shall perceiue that the  
valency of men touching rght manhead  
hath bene nothing like vnto that auncient  
time. And chiefly our foreshafthers the olde  
Brytaynes did highly esteme manhead &  
wer in dede themselues very hardy men,  
as testifieth Herodianus in his third booke,  
the commētaries of Ceser and other aunc-  
ient histories. To increase þ knowledge  
of shoting in the long Bow, One maister  
Askame a learned man hath taken paines  
to set forth a booke of the rght order of sho-  
tinge, and howe to come to the perfection  
therof: which man as wel for his learning,  
trauaile in certaine countries, and other  
his singuler gifts, is able to wryt a Booke  
of much higher matter, saue that (as it se-  
meth) he much tendering the old glory of  
England, and seyng it fal to decay, labou-  
red to renyue & quicken the same againe,  
wher in so doing the loue whiche he oweþ  
to his countrey doth manyfestoþly appeare.  
The iust commendacion of whych man it  
I should passe ouer, me semeth it might be  
called an offence, because little good can þ  
man woork, whiche wil not praise the  
labour of wel workers.

Whar

## of a Gentleman.

VVhat sort of apparel is mete for gentlemen, and what order ought to be obserued therin.

 P garments and apparel belonging to the body, shre p̄im cipal points are to be noted : The first that a gentleman do not excede in to much costly array, Secondly that his garments be cleane and comly made, keping alway a good manner or facion, Thirdly that he do weare y same passing al other sorts in cleanelines shewing therby that as a gentleman ought to passe and excell others in Gentlenes & sobre lyfe, so oughte he also in civilitie of outward things , as in cleane wearing of his garments, being therin an example to others of cleanelines, but not of gorgeousnes Herein the Italyans be most worthy of prayse, whi be neither ouergorgeouſe nor costly in their apparel, neither be they (as we cal it) carterlike, but vſe cleanc garments, fine, and wel factoned: Also certain Romans be oze them were much allowa ble in this pointe, euен so muche as their historyes make mencion of such noble men as vſed to weare ſimple & lowly apparell,

as

## *The institucion*

Lucius;  
Scipio.

as for example. A noble Roman called Lucius Scipio caused his statue or Image to be made & set up in the Capitole of Rome, and vpon the backe of the ymage was forme d a cloke, and vpon the feete therof a peyze of slippers, because Scipio in his life tyme vsed to weare such homely apparell.

Lucius  
Cilla.

Lykewylse Lucius Cilla an Emperoure thought it not dyshonoure to hys Gentry to walke openly in the streats of Naples wering vpon his backe a mantle, and on hys feete a paire of slippers.

Moreouer M. Cato pretor, M. Scaurius and others vsed alwayes to weare simple apparel, beyng themselves men of hyghe authoritye and estimacion. Also Cirero writeth certayn preceptes touching apparel, whych are neyther to excede in costly aray, neither to weare wyld nor Monstrous sortes of garmentes, nor to haue them rude or carterlike: but a measure as wel to be kept herein, as in al other thin-  
ges. Furthermore it is said that matter of record as yet doth remaine, bearing wit-  
nesse of a certayne kinge of Englannde which caused his doublets to be halfe stoc-  
ked wyth foreslues of velvet, called in those dayes posnettinge of a doublette:  
whych

## of a Gentleman.

Whych(mē semeth) was a goodly example.  
And as it is to be thought that the kyng  
was able to haue boughte hym a whole  
doublet of veluet, for it is to be feared that  
sum ther be whych are vnable to vse their  
gorgeous apparel with long continuauice  
So that wher this Emperour, this king &  
these other noble men before rehearsed,  
thoughte no scorne to weare simple appa-  
rel, lynned with vertue, what dishonor the  
soundeth to those gentle whiche were pri-  
cely garments furred wyth folly : A folly  
I saye it is to consume and spende that in  
deckyng the body of one man whych may  
bee better bestowed to the profyte of ma-  
ny, and to the relieve of a greater nombre,  
then are mentained by the making of one  
mans garments. The sum of C. pound is  
not to bee accompted in these dayes to bee  
bestowed of apparell for one gentleman,  
but in times past a Chamblet gowne was  
a garment whych dwelt with an Esquyre  
of England twentye yeres.

Then floyshed the laudable simplici-  
tie of Englande, thenne were we con-  
queroures, and not scollers , applyinge  
oure myndes to learne euer newe try-  
sell

## *The institucion*

The En fel in sweryng our apparel. The Englishe  
gylfshman man chaungeth dasly the facion of his gar-  
mentes, sumtyme he delighteth in manye  
gardes, weltes, pinckes and pounces, sum-  
tyme agayne to the contrary, hee weareth  
his garments as pleyn as a sacke, yet say-  
leth he not to chaung also that plainenes if  
any other new fangle be inuented: this is  
the vanitie of his delite.

The Frenchman deliteh in coloures so  
many as be in the raine bow, he foloweth  
chesefly the Peacocke in his freshnes, and  
vseth aglete s, studdes, perles, embrodery,  
colors vpon coloys, with pincks and rases  
infinite.

The Spanyard exceedeth with the most  
and passeth the bonds of measure in cost-  
ly aray, wherin it cannot be fustly sayde þ  
hee standeth excusable, but runneth into  
vanitie emonge the rest,

The Dutchemanne and the Lance-  
knyghte though they abounde in manye  
tagges, cuttes, and superfluous floppes,  
yet in an other poynte they are praysse  
worþye, and differ muche from the En-  
glishe man, that is to say, they never chaung  
but kepe alwayes one facion in their gar-  
mentes: whych constancy compared with  
the

## of a Gentleman:

the vanisie of their cuttes, they are less  
to be blamed thē any other nacions before  
reherced. And wheras the frenchman bea-  
reth in his apparel a face of pride, the Spa-  
niard blame worthy for to much costlye a-  
ray, and the Dutchman a spoyler of much  
cloth, al these may truely say agayne that  
dayly new facioning & changing of appa-  
rel betokeneth inconstācy, and wauering  
of mind, whych thing is a great blemishe  
to the honour of a gentleman. Therfore if  
I were worthye to prescribe an orde in  
wearing of garmentes, he whych leaueth  
costly araye, and vseth comblye apparell,  
wel facioned, folowing the righte orde þ  
a gentleman oughte for to doe, suche one  
should in that poynt be most commended:  
whyche thyng if it were once brought to  
passe, and the commoditie therof perfectly  
knowne, I thinke all gentlemen woulde  
easely contente themselves therwythe,  
and leaue ryche and pryncelye apparell  
to be worn of yonge prynces whose age  
and noblyty agreeeth therwyth, in whom  
also no excesse is allowed.

Of honour and worship.

gl

## *The institution*



I thoughte in oure Englysh tongue we vse this woord Honor towards no sorts of persons put vnto menne of greate dignitie, as to Dukes, Erles, lordes, and such lyke of hyghe estate, attributing this word worshyp unto the title of knyghts, Esquyers and gentlemen, yet as me semeth there is no difference betwene honour and worshyp touching the ryghte Ethimologie of the wordes: whychs if ther shoulde be, I woulde thinke this word worshyp rather to be the greater, for it soundeth in our language. Worshyp God, and honour thy father and mother. Thus we se that worshyppe is ryghtly placed towards God, & honour towards the parentes. But hereof I wyl not stand, knowyng that we maye as wel say: honour God and worshyp thy parentes. It semeth also that we borow thys word honour eyther of the french woord Honeur, or els to be the latin woord Honor, Then if a man shoulde write vnto the worshipful Lord and honourable Esquire though he shoulde breake common order of wrytyng, yet shoulde he obserue the ordre of

## *of a Gentleman:*

of true wrytinge. And by thys meanes a Gentleman may be called honourable as wel as a Lord, for no other thyngē is honour then a worthyness in a manne by the whiche he oughte to be honoured for hys vertues sake. And I thinke no man canne by reason denye but it becommeth a gentleman to be as vertuous, and to haue in him as good condicsons as a Lord: whych vertue appeareth in al men throughe the mystracion of ther honesties, where by they deserue to be called honourable. And therefore neither is a Lord worthy of honour, nor a gentlemā worthy of worship, unlesse such a lord or gentlemā be honest. For true honor toke his first beginning of honestie, which is the fruyt of vertue and wel doing: & no other thing is honour then the sound or Trumpet of honestie, which bloweth forth into the eares of others the fame and report of him whych is honest, and therby such one is called honourable, that is to say, worthye of honoure for hys vertues sake. And that whych we cal worshyppe and worshipful, other nations doo cal honoure and honourable, yet herein is to be understande that one honoure is

## The institution

is greater then an other, and bothe called honour, learning this of Cicero, in y first booke of his offices, who proueth one honesti to be greater then an other: and both called honest. Then it may be well sayd y one honoure is greater then an other, taking both their beginnyng of honesty: as to call that honoure greater whiche is in higher powers, then the honour of a pryuate Gentleman, as appeareth by the wordes of Cicero. placet igitur potiara esse nature ea officia que excomunitate, quā ea que ex cognitione ducantur. That is to saye, I thynke y mynistrations of iustyce to be greater and more worthye unto nature then the offices of wisedome, Thus he proue that to be iust it is honest, and to be wyse it is also an honest thing, neverthelesse greater is iustyce then wisedom, by his opinion, and other. Grounding both their foundation of honestie. Honour falleth to no man by discent, no man can intayle honoure to hys heires males, hæ whiche enfeofeth a man in lands and possessions, cannot therwith geue vertue unto hym, wþþout the whiche no man can be ryghtfully called honourable,

The

## of a Gentleman

Therefore to atteyne unto vertue, all gentlemen ought ernestlye to labour and to stryue emonge themselues whiche of them may excel other therin, whiche strife is called Sine acerbitate contentio, a contention or strife wher in there is no hurt or displeasure. That gentleman therfore

Cicero.  
Offi. i.

whiche loueth vprightness in all his doinges, whiche seketh to excell others in valency of armes, in knowledge, and dexterite in all honest thinges, doth not onely deserue the name, but also the estimation of an honourable gentleman.

## To reade Hystories & to auoyde Idlenes.

**A**s one vertue bringesh in an other so one vice nourisheth his lyke  
Pride ingendreth envy, and ydlenes is an enterance into lust, Envy causeth the absent to be backebyked, as in talkyng of hys lyfe or her behauoure, Idlenes is the Mystryes of wanton appetites, and portres of lustes gates: for no manne entreth into the pallace of Lust, unles he be first let in by Idlenes: who after a man be entred she bryngeth him straygt waye

G.i. unto

## The institution

Unto the presence of Lust. Whiche Ladie  
vseth hym so dilicately, that ys he were at  
his entraunce a ryche man , before he de-  
parteth she maketh hym poore , if he be  
poore at his firste acquaintance : she then  
styret hym vp to seke lewde meanes to-  
wardes the maintenaunce of hys parson  
in her Courte: for wþt out expences, and  
costly array, no mans presence in Lustes  
court is acceptable . She is a bayte for  
mannes fragilitie and weakenes , accor-  
dynge to the sayng of Tully in his booke of

Ciceron de  
Senecte \* old age: Diuinus enim Plato escam malo-  
rum appellat voluptatem , quia ea capiun-  
tur homines vt hamo pisces . The diuine  
Philosopher Plato (sayeth he) calleth lust  
the bayte of mischeses, because menne are  
taken therwyth, euē as fyshes are caught  
with a Hooke. Of Idlenes, Herodian wri-  
teth this example. He sayth there was vp-  
pon a tyme in Rome a styre and vprore  
in the Cytic, whiche grew sodaynlye vn-  
to a Cyuill commotion emonge the peo-  
ple. Commodus then keyng Imperoure  
of the Romaines who knew nothyng there-  
of neyther was there any man that durst  
declare the matter unto hym for feare of  
one Cleander , a man whom the Empe-  
rour

Herodia.  
lib. i.

## of a Gentleman

Your most esteemed: whiche terrible & dolorous case a certain woman called, Fodillo sister to Cōmodus, did perceiue: and pondering the daunger therof, she went vnto the Emperour , and in lamentable wyse apparelled lyke a morner with her heare hanging tattered about her shoulders, she fel down to the ground before the Emperour his fēte, & spake vnto him these wordes. Tu quidē o princeps orium agitans & omnium que gerantur ignarus, in extremo periculo versaris, nos autem sanguis tuus pro pēmodum occidimus: that is to say: O Prince thou leadyng an ydle lyfe & being ignorant how thinges shoulde be gouerned, standest in great parill, and we that be of thy bloud are like to peryshe oute of hande . Thus when we see that a woman was so boulde to rebuke an Emperoure both of his idlenes and ignorance.

I doubtē not then but (without offence) one man maye desyer an other to auoyde the same. And lyke as the Emperour tooke thys rebuke in good parte at a womans hande , so maye it stande as an example wherby gentlemen may learne to bestow their contented eares in hearyng their bisces sometyme rebuked. Therfor to annoyd

G. ii.            thys

## *The institution*

this blēmyshē of idlenes, whiche defaceth  
utterly the lyfe of gentlemen, it behoueth  
thē alwayes to be occupied, and although  
there wante sumetyme mete occasion of  
corporall exercysē, yet the mynde of man  
maye be occupied much to the increase of  
hys knowledge and vnderstanding: wher  
in there can be nothyngē moxe māte for  
gentlemen then the readyng of histories,  
a most excellent and laudable exercise for  
them, euē somuche as historyes are cal-  
led the bokes of kynges and Princes, be-  
cause unto rulers of this earthe the know-  
lege of histories is most profitable, and ve-  
ry necessary to be read of all those whiche  
beare office and authority in the commun  
wealth. Siculus affirmeth that the rea-  
ding of histories is to younge men moxe  
profitable, for because by thē they learne  
the righte institution of their liues, & that  
by meanes of readyng sundrye thynges  
their wittes are made equall with their  
elders that haue gone before them.

Moreover he safeth that it maketh priuate  
men worthy to becom rulers ouer others,  
it prouoketh Capitaines in the warres to  
seke immortal glory throughe their wor-  
thy daedes, it maketh Soldiers moxe ear-  
nest

## of a Gentleman

ness to enter into perilles for the defens  
of their country, by reason of the laud and  
fame that is geuen vnto men after theyz  
deathe, and also it feareth euill disposed  
men, and maketh them oftentimes refraine  
from doyng of mischiese by reason of the  
shame that commeth therof, regestred in  
histories to their dishonoure. In histories  
are to be learned manye morall lessons to  
the vnderstanding of thinges past, the or-  
dre of thinges present. By them we lerne  
to knowe howe princes and rulers of thys  
worlde haue passed their lues, as sum ge-  
uen to knowledge of sciences, sume to see  
justice truelye executed, other geuen to  
pitie, others to peace, quietnes, and care  
of the commune wealth.

Therefore to incorage noble heartes to  
reade their doynges by whiche they maye  
be moued to do worthi dedes, and auoyde  
the contrarye,) here are rehearsed sume  
brief examples, as well of good and godly  
princes as of euell and vicious rulers, ge-  
yng them therby a delitious taste of god  
thinges belongynge to the knowledge of  
noble men, throug h pleasure whereof by  
readynge of histories they maye increase  
the wisdomes, as Alexander Magnus vnde-

G. iii.

Wha

## *The institucion*

who vsed alwayes to carrye with hym the  
woorkes of Homer, and Scipio the lyfe of  
Syrus, with diuers other noblemen, wher-  
e he vsed to reade histories as a perfitt man  
to sharpen their wittes and increase their  
knowledges.

### Examples of pitie.

Syrus.



Prus the firste kyng of the  
Persians was a most iuste &  
godlye prynce, he vsed in all  
his doynges great wisdome  
and sobrietie: and emonge o-  
ther hys noble dedes, thys  
one erample of pytie is to be noted. It  
happened that one Cresus a verye ryche  
kyng made warres agaynst Syrus, & with-  
out iuste cause invaded hys Countrey.  
Syrus then after at the assyge of a Cittie  
called Sardis, tooke thys Cresus prysoner: &  
and it was determined that Cresus shold  
haue been burnte to death for his offence.  
Yet this good kyng Syrus moued to pitye  
by certain wordes whiche Cresus spake in  
the place of execucion, at suche tyme as he  
shold haue dyed, beyng also of hys owne  
nature a pitifull Prince, and soone mo-  
ued to mercie, he repeled and called backe  
againe

## of a Gentleman

Againe this Cresus (whiche was sometime  
a myghtie kyng) for Syrus remembryng  
that he himselfe was but a man , and that  
he might stand nedfull of the helpe of o-  
ther men euен as Cresus stode nedfull  
of his mercy at that present , he therupon  
forgave Cresus his death, and clerely par-  
doned his offence: it had him in great esti-  
macion, and vsed his counsell afterwards  
in many wayghtye matters . Xenophon  
wryteth that thys kyng Syrus vsed ofte-  
mes to saye these wordes.

Cuen as it is luckye to saile with good  
men vpon the sea , so it is a mooste happye  
thyng to haue to doe wyth good men ey-  
ther in warres or matters of peace in the  
commune wealth.

## Of Justice.

**A**fter the tyme of thys good kyng Alexan-  
der Ma-  
gnus.  
Syrus , the great kyng called Alexan-  
der Ma-  
gnus.  
Alexander Magnus florysbeth

throughe out all the world , & as  
men know he was a most noble conqueror,  
so loued he lerned men & was himself ler-  
ned. He was scholer to Aristotle y famous  
Philosopher, he vsed also much pity tow-  
ardes his enemies as testifieth Q.Curti<sup>2</sup>,

G.lliij. Arianus

## The institution

Arianus, and others, whiche wiste of hys  
daedes. And one thing most notable he ac-  
customed for to do, whych is an instructiō  
to all princes and rulers whiche haue to  
doo in matters of iudgement. How often  
so euer there was compleynt made vnto  
 hym of anye wronge don, he wold to the  
partie whyche complayned harken wyth  
one eare, his other eare he woulde stoppe  
with his hand meanyng by this , to kepe  
also one eare in store to heare thother par-  
ty defendant, and therby after suche tyme  
as he had hearde both parties , he equally  
ministred justice vnto them, which is the  
principall pointe that belongeth to the of-  
fice of a kyng.

## Of wysdome.

**A**fter the daies of Alexander the  
greate, cc lxx. yeares or neare  
ther vpon the Romans flourished  
and became famouse in thys  
worlde: among the were these good Em-  
perours, Vaspasianus the. xv. Emperoure  
was a mooste sobre myse and well learned  
Prynce: therunto he was also verye well  
beloued, he restored agayne vnto the citie  
of Roma

## *of a Gentleman,*

of Rome many goodly old lawes and statutes which were decayed.

## Of Gentlenes.

**T**is sonne Titus was a Prince of most gentle nature, who vnderstanding on a time that certaine his enemyes conspired agaynst him and pretended his death, he called them unto his presence, and willed them moste gently to leauue of their malicious purpose, saying unto them that they laboured in vayne eyther to meane him hurt, or to seke his Empire: for because the gouernementes of kyngedomes are geuen unto Princes in this earth from God aboue.

*Titus.*

## Of vprightnes.

**T**raianus was an vpryght Prince, Traianus and a man so wel beloued of the people that they desired alwates to haue emong them his lyke in god gouernaunce. This Emperour of a tyme when he gaue charge and authoritie to a certayne ruler called emong the Romans perfectus, He delivereſ a swerde in to the hande of that officer,

## *The institution*

officer, saying unto him these words: Use this swerd against my enemies in all iust and lawfull causes , and if I my selfe doe any wronng, thrust me thorough the body therwith.

### *Of learnyng.*

'Adrian'.

**A**drianus was a Prince very well learned, he was excellently sene in Astronomye, he made euery yeare vnto him selfe a Pronosticatio he put out of authority blind Clerkes whiche bare the names of learned men , and were in dede not learned . Yet of his charitie, he gaue vnto the yearly luynges by way of pentio because they shold not want, but be able to defende the sharpe assaultes of pouerty, wherwyth manye honest menne are oft annoyed.

### *Of peace.*

**A**nthonius pius was a prynce all gauen to peace & tranquilitie, euen so much as he vsed to saye these wordes. Honestius est a Cefare vnum Ciue seruari, quā mille hostes occidi, that is to say: It is better & more honourable to an Imperour that one Citizen bee preserued and kept, then a thousand enemies to be staine.

And

## of a Gentilman.

And as these were god Princes and gouernours of right institution , so were there other vicious men suche as in them had no good inclinacion, but of nougtye led lyues receyued shamefull endes , as for example.

## Cf drunkennes.

**C**ambises was the second of the Par-  
siens son to the good kynge Syrus  
before rehearsed . This Cambises  
was both a man slaughter & a drunkearde;  
he moordered hys owne brother called  
Smardis, and put to death his sister for re-  
proving the sayd murdre whiche he had in  
his brother commytted. Of his drunken-  
nes this is a notable example. One of the  
chiese counsellers unto thys kynge was  
called Prexaspes who on a time sayd unto  
Cambises that he was a kynge very well  
beloued emonge his subiectes , saue that  
they noted muche in him the vice of drun-  
kennes. Cambises called herupon his chiese  
nobles of hys Realme unto his presence,  
and whē they were assembled together, he  
asked of the if there were any greate vice  
noted in him . To whiche demaunde the  
noble

## The institution

noble men answered no, but that they rather thought him equall with his father Sirus. Hereupon the noble men departed, and Cambises immediatly after sent for Prexaspes before said, commaundynge that he shoulde bringe with hym hym ys yongest sonne, purposyng that he woldе proue how sobre a dede he could do in his drunkennes, and that he (beyng drunke) woldе shote at this child as at a marke, so that if he were able to cleave the child, he myght then thinke with hym selfe that excesse of drinke could not take awaie his wyffes, and so thereby to vse drunkennesse lawfully enough. But to purpose, when Cambises had drunke his fyll, this childe son to Prexaspes was set vp before hym as hys marke whose body the king shot through, and cloue the harte of the child in twaine: Then after that, he caused the harte to bee rypped out of the bodye, and shewed it to Prexaspes father to the childe, askynge of hym if the childe's harte was not cunningly clene, and wherupon he thought hym to be a drunkarde. The ende of Cambises was thys: he beyng upon horsebacke, his swerde fell oute of the sheathe the poynt tywarde, and after fell he vpon the same,

and

## *of a Gentleman.*

and so thrusste throughe the bodye, ther  
with he dyed.

### **Of Tyranny.**

**N**ero lykewyse the sixt Emperour of Rome was a most greuous and hor-rible Tyrā. He kylled his mother & caused her wōbe to be ryppen opē, that he thereby might se in what place of her belly he laye. He kylled also his wyfe & put to death his Scholemaster Seneca, and at the last he mordered him selfe.

*Nero.*

### **Of Carnall lust.**

**C**Aligula the fourthe Emperour of Rome was a man so much geuen to lust of the bodye, that he spared not his owne bloud, but knew al his sisters in carnalitie: his ende was this. He was slaine by one of hys owne offycers in the warres.

*Caligula*

### **Of euill intent.**

**T**O these in vicious living, Commo-  
dus maye be well compared: he was sonne to the wise Emperour Antho-nius Philosophus, and succeeded him in the Empire.

*Comod⁹:*

## *The institucion*

Empire. This Prynce purposed to put to deathe certayne whose names he put in writing before, emong the whiche he noted one called Electus, an other Letus, the third called Martia ( hys Concubine shee was.) This writinge was carted out of y Emperor his chambre by a child, whome he vsed alwaies for to haue in his presence for his pastime. And by chaunce the childe brought the same wryghtinge to the handes of Mertia: who knowing the hand wri ting of Comodus, & saw the matter therin pretended her death and others . She shewed y same wrighting to Letus & Electus, before named , who all togetherers agreed that Martia should poison the Emperour. After this apointment (so soone as she saw her time) she brought drincke unto Comodus wherein she hadde put poysone . This drincke he receiued and dranke thesame, wherupon he fel into an extreme vomite. Martia then fearinge y the poison would not take effect, told her complices Letus & Electus, howe the thinge wrought. They then fearing lest theis deedes might come to light, hymed one called Narciscus to kill the Emperour. This Narciscus the accordingly entered into the chambre of Comodus.

## of a Gentleman.

thus, and by force strangled him to deathe.  
This was the ende of Comodus the. xviii.  
Emperoure of Rome who (as Herodian  
saith) Totam vite rationem studiis fedis-  
simis contaminavit. That is to saye: He de-  
filed al the course of his life with most fil-  
thy studies and deuices.

Of iust reuerence taken  
for murdre.

**A**nthonius Bassianus was a bluddyg Bassian,  
prince, a man that tooke pleasure &  
delighte in murdre, his intent was  
to haue brought to passe that certaine phi-  
sicians should haue killed his father Seue-  
rus, who beyng an olde man was oft sycke  
in such sorte that he was gauen ouer to  
Physicke. This Bassianus kylded his bro-  
ther Geta, lyng in his mothers lap: he ma-  
ried his stepmother, & put to deathe a cer-  
taine manne of law called Papinianus be-  
cause he wold not excuse the murdre whi-  
che he in his brother Geta had committed.  
For Papinianus made vnto him this an-  
swer: it is more easie (said he) to do a mur-  
dre thē to excuse murdre once committed.  
Thus as bassian<sup>o</sup> killed others so was he hi-  
self vily morthered as an end of his lif an-  
swering to þ quality of his former dedes.

For

## *The institution*

For one Marcinus hired a soldier called  
Marialis to kyll the sayde Emperour in  
this maner followyng. Ye shall understand  
that this Marialis was a man alwayes  
nere unto the Emperour his parson. And  
on a tyme this Anth.Bassianus, goyng to  
visit the Temple of Luna whiche stode a  
certein space out of the Cittie Carris (wher  
then Anthonius lay) and being in the field  
going towardes the Temple he commau-  
ded all his company which went with him  
to stand fur of, and sumt what alofe from  
his parson, by reason he was moued to do  
the naturall offices of his body. Marialis  
then (who diligently watched every houre  
to do his feate) perceyving the Emperour  
to be all alone, ran sodainely vnto him as  
though he had bene called by sume becke  
to see or heare sum thing: and so comming  
behynd the Emperour (who was putting  
downe his hose) he strake him thorough  
the body with a dagger whych he brought  
closely hidden with hym for the purpose.  
And thus Anthonius itrycken fell downe  
sodainly to the earth, and so immedately  
dyed.

Thus we maye perceiue by these exa-  
mples and many other, how that the rulers  
of this

## of a Gentleman

of this earth haue gone before vs greatlye  
to our cōfort and commoditie, sum in the  
right way whom al men ought to follow,  
especially gouernors, gentleme and such  
as be men of p̄ice and estimacion. Other's  
our forefathers haue gone the w̄ong and  
forbydden waye, whose fote steppes they  
ought to auoyd This sheweth vnto vs the  
happines of oure age , in that we maye be  
warned by the deedes of other men , & ga-  
ther fruict both of their good and euill ly-  
ues: as in following thone, and auoyding  
the other. So that it semeth in this pointe  
we be more happye and in better state then  
our elders wer: for nothyng so many ex-  
amples haue gone before our auncestours by  
whiche they myght haue directed their ly-  
ues. Before vs haue passed all antiquities  
since the creacion of the world, al Monar-  
chies, all states of commune wealthes, all  
Emperours and kinges, all batelles with  
their victories , who conquered, and who  
did lose, what Princes haue reigned hap-  
pely and whose reynes haue not ben pro-  
sperous . Then if we want wit eyther in  
ciuill pollicy or matters of ware , if we  
know not the fitte & use of thynges con-  
cerning the ordre of this present life, eyther

## The institution

In þ gouernaunce of our selues, or of other's  
what can we elles justly accuse but oure  
owne sluggishnes, hauinge so beneficiale  
predecessours who like carefull fathers of  
their posteritie, haue lefte behind them all  
sciences to oure instruction. To keepe vs  
in vnitie of a commune welthe they lefte  
vnto vs their lawes, ordenaunces and de-  
crees, by theyr great labours sought out,  
not by vs invented. Yet though we nether  
be nor haue bene Authors of so precious  
thinges mete for the lyfe of man, lette vs  
at the least applie our selues (in all that in  
vs lyeth to folowfe the good and whole-  
som thinges which are by them devised.  
And thus I drawe too the ende of thys  
Booke, wherein (so well as in me lyeth) I  
have wrytten the Institution of a Gentle-  
man: declarynge therein how menne dyd  
at the firste become Gentle, to what thin-  
ges they oughte to applye them selues,  
howe they shold bee profitable in a com-  
mune wealth to ffre arogancye and pride,  
to embrase humanitie and gentlenes,  
whyche thynges are here written to the  
profyt of yong gentlemen, rather then  
that I wll take in hande to instrucke my  
elderȝ. For whyche cause I speake vnto  
aged

## of a Gentilman.

aged gentlemen as an exorter, destroyng  
them to cal to remembraunce the lauda-  
ble simplicitie of their elders. I cal it sim-  
plicitie, not that oure elders wanted witt,  
but because they vsed singlenes in these  
doynges, they meddled no further then gent-  
lemen behoued, they serched nothing but  
their owne, they purchased loue and liued  
quietly thereon, they esteemed muche the  
precious Margarit called Amor plebis,  
they affyrmid it to be as muche worthie as  
all theyr landes and possessions.

Therefore yf any Gentlemen haue made  
escape, and passed the marke of measure  
set vp by their auncetours, I wylshe them  
to amende the same in beyng their owne  
accusers, so shal they make good that whi-  
che before stode amys, and nothyng bee  
offended with their promoters. To whom  
the sayinge of Marcus Anthonius philo-  
sophus semeth to be a lesson very profit-  
able, who lying vpon hys death bed calld  
his sonne Commodus and other his fren-  
des about hym, and vnto them he made a  
goodly oration: wherin among other thin-  
ges worthy of remembraunce he speake  
vnto them these wordes. Neþter lyeth ic  
in the strength of money to fulfill the de-

Herodia  
lib.i.

v. iii. syze

## The institution

syze of an euil pr<sup>i</sup>nce nether can his Cardes of men defend his parson, vnlesse the people ouer whom he shall reygne do geue to him their louyng hartes. Hereby it appeareth that yf loue be a thinge so nede full for pr<sup>i</sup>nces, howe muche more shall it profit gentlemē to be wel beloued of their neighbours? The like sayinges also spake Misipsa kyng of the Numidians, who lyninge at the poinct of death called vnto him his two sonnes Asdrubal, and Hyempsal, and taught vnto them these twa lessons, wherof thone is this. Neyther handes of men nor great ryches are the defence of a Realme, but faythful and louyng frendes, which neyther are to bee won with strong hand, nor to be bought with gold yet with uprightnes and doyng of duttes they may be obtained.

Proverbe.

Here we may see that many frendes ar great riches, accordyngē to the olde prouerbe rehersed by Tully, Amicus est optima suppellex. That is to say: a frende is the best householde stufte that thou canste haue. Thoþher of the kings sayinges was this. In all matters of stryfe and controveſie, he whyche is the rycher man doth seme to doe wronge unto the other, althought

## of a Gentleman

though euen deede he hane the wronge  
done vnto hym. These two lessons þ king  
taught vnto his sones, as a careful father  
of their welfare. Wherof he first learneth  
them to purchesse Frendes, Thother to  
loue quietnesse: and so to all Gentlemen  
they are in like maner two necessarye pre-  
ceptes: for as loue is great ryches, so is a  
Gentleman hane to doe in matters of de-  
bate with one þ is his inferior in power,  
and though at his handes the gentleman  
hane the wrong (as seldomie it cometh so  
to passe) yet it wilbe noysed in the Country  
that the gentleman doth the wrong vnto  
the other, because he hath matter againste  
one that is weaker thē himselfe, and such  
one that is not (as they say) able to cope  
with a gentleman. Therefore I leauue to  
your remembraunces these thre notable  
lessons before reherced, thone taught by a  
most wyse and great learned Philosopher  
being Emperour of Rome, thother two  
þ a kyng, to the great utiltie and profit  
of those gentlemen that will followe the  
same. It standeth therfore in the duties of  
euere gentleman to honoure the names  
of theyr wyse forefathers and predices-  
sours, for that by the ordre of theyr lyues

viii. and

## *The institution*

and by their woorkes at this daye in w<sup>r</sup>king, all gentlemen maye doo themselues muche proffit, and gather thereof a double benefit: thone in knowynge the euell, other in followyng the good.

For as wel may we be warned to auoyde falling into a dyche by him which is faln therin, as by him who wisely escaped the daunger of falling, and tooke better heed in setting his stede. Applye your selues to be lyke vnto good men and vnlkyke to the vicious. Trust experience of the aged for they haue lyued longe tyme, thynke not that fruict so rype or wholsome whyche June bringeth forthe, as that of Auguste: though in dede it be of colour pleasaunce and delitious of taste: And as all our antecetours haue worthely bene called Patres, as wel in respect of their tyme as of their knowledge, so I wylle that all gentlemen in lyke maner may deserue to be worthely called theyr children , and in that too thyncke themselues most happy offsp<sup>r</sup>ing of so honorable fathers.

Thus I conclude: a man whyche hathe a most perfect good will to proffite ryght Gentlemen, and thereupon tooke thys labour inhande, desirynge thent to waye

me

*of a Gentleman.*

my small science with my great good wyl:  
whyche when they shall laye in equall ba-  
lances, and perceyue my good  
meanyng more wayghty  
then my skyll, I  
doubt not  
but  
in all offence to  
stand pardonable.

F I N I S.

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